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*“In doctrine shewing uncorruptness.”*

*“Beware ye of the leaven of the Pharisees which is Hypocrisy.”*

THE CHRISTIAN'S KNOWLEDGE OF HIS INTEREST IN GOD.

“We know that we are of God, and the whole world lieth in wickedness.”

“And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.” 1 John v. 19, 20.

**B**EFORE I comment upon this text, and in order to prevent mistake as to the sense of it, it may be well to shew from the context, that the apostle writes this epistle to the Lord's regenerated people, and to no others : and though he speaks of others, he does not address one word to them, but only speaks of them as the wicked of the world with whom he had nothing to do.

It will be found in the context that the apostle calls these persons to whom he wrote, his little children,—“My little children (says he) these things write I unto you.” 1 John ii. 1. And in five or six different places, he makes use of the same familiar term, “little children,” and “my little children.” And it is not to be wondered at that he should use this term, for it is one which Christ himself used ; and it would seem, that he being his beloved apostle, was glad to immitate him in his mode of speech, as well as in other things. Perhaps the apostle used this term not only to shew his affection for the persons to whom he wrote, and his paternal care of them, but because he had been an instrument in the hands of God for their conversion, and thus had become their spiritual Father. For the same reasons St. Paul calls Timothy and Titus his sons ; and when writing to the saints at Corinth, speaks of himself, as their Father, who had “begotten them through the gospel ;” 1 Cor. iv. 15. that is, by means of his ministry, they had been regenerated, or born again, by the Spirit and grace of God.

In other parts of the context, the apostle calls these persons to

whom he wrote, "brethren," and "beloved," and Son's of God:" and you must suffer me to comment for a few moments on these different terms. "Brethren," because they were, in a spiritual sense, children of the same father,—regenerated by the same grace—belonging to the same family and household of God;—they belong to that "whole family in heaven and earth, which is named of Christ;" Eph. iii. 15. and as it is said, "Christ was not ashamed to call them his brethren," Heb. ii. 11. the apostles gladly used the same term of affection. And he calls them "beloved," not only because he himself loved them as his brethren in Christ, but because they were beloved of God; they were of those of whom God had said, "I have loved thee with an everlasting love;" Jer. xxxi. 3. —*i. e.* before all time, even in eternity—in time, and when time shall be no more.

But not thus beloved of God, for any loveliness there was in them; nor because of any love in them to God, by nature; nor yet for their obedience, for in their nature-state, so far from having love to God, they were enemies to him; and so far from being obedient, they had shewn their enmity to him by wicked works; but they were beloved of God through his sovereign will and pleasure: nor has he seen fit to give any reason for his love to them; "Jacob have I loved, (says he) and Esau have I hated;" and this, the apostle adds, "was before the children were born, or had done either good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth." Rom. ix. 11. And again Moses said, "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but *because the Lord loved you.*" Deut. vii. 7, 8. And the same answer may be given to the Arminians of the present day, who call in question the Lord's sovereignty, and denominate his choice of a people, preposterous and unjust. The Lord's people are indeed "the fewest of all people," and are neither chosen for their numbers, nor for their righteousness, but simply "*because the Lord loveth them.*"

Now, another term which the apostle applies to these persons to whom he wrote, and which God had himself given to them, in common with the apostles, was that of "Sons of God." "Behold (says he) what manner of love the Father hath bestowed upon us, that we should be called the sons of God; beloved, now are we the sons of God." 1 John iii. 1, 2. Well may the apostle say, "behold!" for it is an amazing act of unmerited love and free grace in God, to make any of the sons of men, *his* sons by adoption; for not only are all alike unworthy of such high distinction, but even those on whom he bestows it, are "children (deserving of his wrath, even as others."

But here let it be observed, that though the apostle says to these persons, "now are we the sons of God," and identifies himself with them as enjoying the same distinction, it must not be supposed that

they were ever otherwise than the sons of God, in the mind and will of God : for if any new will, or any new act of will, should arise in God, in *time*, it would imply change in Him, whereas he says of himself, "I am the Lord, I change not." Mal. iii. 6. That act of God, by which he adopts some men as his children, and admits them into his family, does not take place, as some have supposed, when those same persons become believers : for though the apostle speaks of them as all being children of God, by faith in Christ Jesus," Gal. iii. 26. yet it is not faith that makes them children, but it only makes them appear so ; it is only the business of faith to receive the blessing of adoption, which it could not do, unless it had been previously provided in the mind, and by the will of God, and in the covenant of his grace. Neither does God's act of adoption take place at regeneration, as some have supposed, for adoption and regeneration are two distinct blessings. It was in eternity that God adopted his people into his family, and in his own good time he regenerates them, and gives them a new nature suitable to the relationship in which they stand to him, and makes them meet for the enjoyment of heaven, which is their inheritance.

Some have supposed that the act of adoption takes place when men first receive the Spirit, and we know that all men have not the Spirit, for St. Jude speaks of some, as "Sensual, not having the Spirit ;" and it may be inferred also, from the words of the apostle Paul, when he says, "If any man have not the Spirit of Christ, he is none of his." Rom. viii. 9.—Now, when God gives the Spirit to his people, it is not to make them his sons, but to witness to them that they are so. St. Paul's words are very plain upon this subject, for, writing to the saints in Galatia, he says, "*Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father !*" Gal. iv. 6. As if he said, "Because ye are and have been God's adopted sons from all eternity, he has now given you the Spirit of his Son, to convince, convert, regenerate, sanctify, and comfort you, and to enable you to claim the relationship in which he stands to you, and to call him your Father—your covenant God and Father in Christ."

Hence in another place, the apostle speaks of the Spirit, as "The Spirit of adoption ;" Rom. viii. 15. and whenever the influence, the teaching, and the leading of the Spirit are found, there are evidences of adoption ; for, as the apostle says, "As many as are led by the Spirit of God, they are the sons of God." Rom. viii. 14. Some have supposed, that Christ assumed the human nature, in order that some men might become sons of God. But he assumed the human nature not to make men sons of God, but because they were so by divine predestination, before the world began. "Forasmuch then (says St. Paul) as the children are partakers of flesh and blood, he also himself likewise took part of the same." Heb. ii. 14. The nature, indeed, which he assumed was common to all men, yet he assumed it with a peculiar view to the children of God,

the spiritual seed of Abraham, and not to make them children, but because they were so.

Now from what has been said, it must be obvious, that the apostle does not address this epistle indiscriminately to all people, but only to those who were his brethren in Christ—"beloved of God," and the "Sons of God;" and as to the rest of mankind, he only speaks of them in a general way, as the *wicked*, with whom he had nothing to do. "We know that we are of God, (says he) and the whole world lies in wickedness." It should be observed, that in the apostles writings, the word *world* is almost always used in a limited and restricted sense, and seldom means all the inhabitants of the world.—Thus, when it is said, "A decree went out from Cæsar that all the world should be taxed," Luke ii. 1. it can only mean the Roman empire, or that part of the world under the dominion of Cæsar. Thus again, when the apostle said, "that the gospel had gone into all the world," Col. i. 6. he could only mean part of it; for at that time America and other inhabited parts of the world had not been discovered, and had never heard of the gospel. Again, when St. John says, that "Satan deceiveth the whole world," he can only mean part of it, for our Lord himself declared "that it was impossible that the elect should be deceived;" Matt. xxiv. 24. and it can hardly be supposed that the apostles themselves were deceived. So when the apostle speaks of the whole world lying in wickedness, he means, that the greater part of the inhabitants of the world were in that state,—that they were addicted to sin and wickedness,—that they were under the power of Satan, the wicked one, the god of this world,—were under his government, and at his beck. And let it be remembered, to the praise and glory of the grace of God, that the whole world, taken in a literal sense, would have been in this sad state, described by the apostles, if God had not reserved a portion for himself, to be preserved from the general corruption. As St. Paul says, "Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and had been like unto Gomorrah." Rom. ix. 29. Yea, had it not been for electing grace, the whole world would have been like Sodom and Gomorrah for wickedness. If it had not been for God's act of election, when he chose some to holiness here, and to happiness hereafter, the whole world would now, in a literal sense, be lying in wickedness. Let those, then, that are clamorous against the doctrine of election, mind what they say, when they accuse it of opening the door to licentiousness, for it is so truly the spring and source of all real holiness, that without it, there would have been no real holiness in the world.

Now, such as the apostle John in his epistle stiles,—“the brethren,”—“the beloved ones,”—and the “sons of God,” these constitute the exception to the general wickedness in which the whole world is lying; they belong to God in an especial sense, as chosen by him out of the world, to be a peculiar people for himself; and

when he regenerates them, by the power of his grace and Spirit, which sooner or later he never fails to do before they quit this world; though sometimes not till the eleventh hour, as was the case with the thief upon the cross; then they have, more or less, a knowledge of their high privilege of being sons of God. So says the apostle in the text, "We, (he identifies himself with those to whom he wrote, as forming one family) We know that we are of God, and that the whole world lieth in wickedness." Now, a question will perhaps arise in your minds, how, or in what way, did these primitive Christians know their adoption into the family of God, and how may the same be known at this day? St. Paul gives a plain answer to this question, and no doubt the Lord's people at this day, are satisfied of the truth of what he says, that it is by the witnessing of the Spirit. "The Spirit itself (says he) beareth witness with our spirit, that we are children of God." Rom. viii. 16. No doubt if any Christian of these days was to tell those who are of the world, and lying in wickedness, that he knew he was of God by the witnessing of the Spirit, they would laugh at him and call him a madman, as Felix did Paul: for the influence of the Spirit in these days is quite derided by the world. But how or in what way does the Spirit bear witness to those that are of God? why, not to their ears, by any audible testimony, but by a secret, internal testimony to the heart; and this, no doubt, Abel received in the first age of the world, and which was denied to his wicked brother Cain. St. Paul says, "Abel obtained witness that he was righteous, God testifying of his gifts" Heb. xi. 4. The Spirit of God testified to his spirit that he was justified by the righteousness of Christ.

But the Lord's people knew their high privileges of belonging to him, not only by the witnessing of the Spirit, but by the fruits and effects of regenerating grace. They know it, by the way in which they have been enabled to receive the gospel.—Our Lord himself spoke of this evidence to the unbelieving Jews; "He that is of God (said he) heareth God's words; ye, therefore, hear them not, because ye are not of God." John viii. 47. The Lord's regenerated people have ears to hear, and a heart to understand the truths of the gospel, which others have not; they hear them with pleasure, receive them in the love of them, embrace them by faith, and put them into practice.

The saints in Thessalonica, had this evidence of being of God's elect people, or of belonging to him in an especial sense; and St. Paul reminds them of it, in his first epistle to them, when he says, "Knowing, brethren beloved, your election of God; for our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." 1 Thessalonians i. 4, 5. The apostle judged by the manner in which the gospel had come unto them, and the effects which it had produced, that they belonged to God, or were in the number of his elect. The gospel had come unto them, it had been sent of God, and whenever it does

come, it comes with a mission and commission from God. It had come to them not only externally, which of itself is a great blessing, but internally; not only into their heads *nationally*, but into their hearts, where it had worked *effectually*, and had become the engrafted word, taking root downward, and bringing forth fruit upwards. It had come to them, not in word only, not in the true letter of it, for when it only comes thus, it is the savour of death unto death; but it had come in power, it was accompanied by the powerful efficacy of the grace of God, working by it, upon them, so that it had become the power of God unto their salvation. It had come to them in demonstration of the Spirit of God—it had quickened them when dead in trespasses and sins—it had enlightened their dark understandings—unstopped their deaf ears—softened their hard hearts, and delivered them from the slavery of sin and Satan. It had come to them in the Holy Ghost, or in other words, it had come by the power of the Holy Spirit to their souls, implanting in them his graces, faith, and hope, and love; and the Spirit was himself received along with it, as the Spirit of illumination and conviction, of regeneration, and of sanctification. And it had come to them in much assurance *i. e.* assurance of an interest in the blessings of grace, and of eternal life by Christ.

The gospel does thus come, sooner or later, to all the elect of God, and by which, among other things, they know that they are of God, and have been born of him; or, as the apostle puts it, “born again, not of corruptible seed, but of incorruptible, by the word of God.” 1 Peter i. 23. The Lord’s people judge also that they belong to his family, by the love they bear to him, which is a fruit and evidence of his everlasting love to them. “We love him (says the apostle, in the foregoing chapter) because he first loved us.” 1 John iv. 19. God loves his people as he loves his Son, as early and as much. “Thou hast loved them as thou hast loved me; and thou lovedst me before the foundation of the world.”—John xvii. 23, 24. And when he manifests this love, by his regeneration of them, and by shedding abroad in their hearts the love of himself, by the Holy Ghost given unto them, then they love him, and upon that evidence they can say, “We know that we are of God;” for the world that lieth in wickedness, does not love God, but is, as the apostle says, “at enmity with him,” and “alienated from the life of God.” And let it be remembered, that such as love the Lord, hate that which is evil. “They that love the Lord (says David) hate evil.” Psalm xcvi. 10. They must need love his house, where his words and ordinances are ministered, and where he is present with his people when two or three of them are met together. “I have loved the habitation of thy house, (says David) and the place where thine honor dwelleth.” Psalm xxvi. 8. How amiable are thy tabernacles, O Lord of hosts! my soul longeth, yea, even fainteth for the courts of the Lord.” Psalm lxxxiv. 1, 2. They must need love the ordinances of his church, for they give food,

and strength, and vigour to their souls, and therein, as David says, "He satisfieth the longing soul, and filleth the hungry soul with goodness." Psalm cvii. 9. They must need love his law, (not merely the law of Moses, but all the precepts of his word,) for it is as a light to their feet, and a lamp to their path, by which they can walk in a way pleasing to him. And they must need love his Sabbath, for it is an emblem of that eternal rest which they will have with him hereafter.

But in the context, the apostle has himself given one clear evidence, by which the people of God may know that they are born of him, and belong to his family, and that is by the love which they bear to his people, who are their brethren in Christ; "Marvel not, my brethren, (says St. John) if the world hate you; we know that we have passed from death unto life, because we love the brethren." 1 John iii. 13, 14. It is not to be wondered at, that the world that lieth in wickedness should hate the brethren, for it was so from the beginning, and has been the same in all succeeding ages.

Immediately upon the fall of Adam, there was enmity between the seed of the woman and the seed of the serpent, which became manifest in the first born son of Adam, for it is said Cain slew his righteous brother Abel, and the reason given for this dreadful act is, that "his own works were evil, and his brother's righteous." Thus Ishmael, who was born after the flesh, persecuted Isaac, who was born after the Spirit. Thus the Jews persecuted the prophets of old, and Christ, and his apostles; and the thing is going on now, in a quiet way, and is restrained only by human laws. "We know that we have passed from death unto life, because we love the brethren;" as if the apostle had said, "We know that we are of God, that he has quickened us when dead in sin, and implanted principles of grace and life in us, which is the beginning of eternal life; we know it by this, that we love the brethren; for this is a fruit of the Spirit of God."

No man can love the saints, as brethren in Christ, unless he is born of God. He may love them, indeed, as relations, or good neighbours, or for having done him some good office; but to love them as the children of God, and members of Christ, and because they have his image stamped upon them, no man can do this, unless he has received the grace of God. O what a transcendent privilege it is, to be able to say with the apostle, "We know that we are of God;"—"We know that we have passed from death unto life;"—"We know that we are the children of God." Rom. viii. 16. No title or privilege bestowed by an earthly king, can, for one moment, be compared to this; for, adds the apostle, "If children, then heirs; heirs of God, and joint-heirs with Christ." Heirs of God, because of his rich grace, he has adopted them into his family, and has made them heirs of an eternal inheritance; and they are joint heirs of this inheritance with Christ, for they will

partake of it and enjoy it with him, and their right and title to it is through him. Now, the apostle goes on to say, in the text, "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.

The apostle, and those to whom he wrote, knew that Christ the Son of God, had come into the world, according to what had been foretold by the prophets, to work out salvation for his people, by his obedience, sufferings, and death: for they had seen him, and heard him preach, and work miracles. But it was not in that way only they knew that he had come; they knew it as the children may know it now, by this evidence, that he had given them an understanding to know him, not a new faculty of the understanding, but new light into it, for it is he who gives spiritual light to men. He had given them, as he does to all his people before they quit this world, a knowledge of spiritual things, a knowledge of himself, and of God in him, to know him that is true, or that he is the true God,—God manifest in the flesh, and a knowledge of the truths of the gospel. Yea, he gives them a knowledge of God, as their covenant God and Father in him: as the God of all grace, pardoning iniquity, transgression, and sin. The men of the world, however learned and wise in other things, have not this knowledge. St. Paul says, "The world, by wisdom, knows not God;" they may know him as the God of nature, but not as a God of love, and grace, and mercy, as he is in Christ,—God in a mediator,—God pacified,—God reconciled. And no human knowledge can be compared to this, for it is eternal life, or what ends in eternal life. "This is life eternal, (said Christ) that they may know thee, the *only* true God, and Jesus Christ, whom thou hast sent." John xvii. 3.

And the understanding which Christ gives to his people, is not only to know him as the true God, one with the Father, but that they are in him. "He has given us an understanding, (says the apostle) that we may know him that is true, and we are in him that is true." His people were secretly in him before the world was, or as the apostle puts it, "chosen in him before the foundation of the world;" Eph. 1. 4. put into his hands to be preserved in him, and represented by him in the covenant of grace, as their Surety and Mediator between God and them; and as they were thus secretly in him from all eternity, so they are openly: or it becomes manifest, that they are so, when brought to believe; for then they are anew created in him, they live upon him, and he lives in them; they are in him, as branches in the vine; and this is known by his Spirit being given them—by the communication of his grace to them—and by the communion which they have with him. But they shall have more knowledge of this hereafter. At *that day*, (said Christ to his disciples) ye shall know that I am in my Father, and ye in me, and I in you." John xiv. 20. At that day—that consummating

day—that day when he will present all the children before the Father with exceeding joy, saying “Lo I and the children which thou hast given me, and of them I have not lost one.” John xviii. 9. In that great day when he makes up his jewels,—in that joyful day, when he will say to the children, “Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” At that day when the separation of the children from the world lying in wickedness, shall be open, manifest, final, and everlasting. At that day the children shall know more clearly than they are now permitted to do, the oneness of the Son with the Father—his union with him—being of the same nature, perfections, and glory with him—equal to him—Jehovah—“The man that is God’s fellow.”

At that day, they shall know that they are in him, more clearly than they can now; that their union with him, is as branches to the vine, or as members are in the head;—that they were loved in him—chosen in him—righteous in him—risen with him—and made to sit together in heavenly places in him. In that day they shall know more fully than they can now, that he is in them—formed in their hearts—living in them—dwelling in them, as in his temple, and filling them with grace and glory. And Oh! what a prospect will lie before them—even the enjoyment of his love through eternity. And what a retrospect will they have of all the manifestations of his kindness in all the wanderings of their way, while in a world of trials and troubles; with what gratitude, and with what vigour will they sing, “The Lord hath done all things well.” They will then see the meaning of this and that bereavement, and of their various providential mercies; they will then see that Jesus their friend, has followed them in every step of their journey.

Reader, may the Lord bless this portion of his word to you, and enable you and me, in the confidence of faith, to say, of his will, “We *know* that we are of God, and we *know* that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we *are* in him that is true.”

Harewood, 13th February, 1831.

ELAH.

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#### THE GOSPEL OF ST. MATTHEW.

THIS Gospel was written before the other three. The author of it was an eye-witness of most of the facts he relates, having been early called to the apostolic office by Christ himself. Matt. ix. 9. Mark ii. 14. Besides the name of MATTHEW, he had also that of LEVI, being the son of ALPHEUS; but not of that ALPHEUS or CLEOPHAS, who was the Father of JAMES, &c. Matt. x. 3. He was originally by profession a publican, or collector of the Roman taxes; his office consisted in gathering the customs of such commodities as came by thesea of Galilee, and in receiving tribute from such passen-

gers as went by water. This lucrative post he cheerfully quitted for the sake of Christ, to whom he became a faithful attendant and eye-witness of all his miracles.

In what year St. Matthew wrote his gospel is not agreed by ancient writers; some dating it in the year of Christ 41, others in 49, and others between the years 61 and 64. This last account is gathered from Irenæus, and is what the most judicious modern critics\* are inclined to prefer; not only as Irenæus was the most ancient of those who have given the circumstance of time, but for other reasons. The Hebrews suffered about that time a heavy persecution, which almost drove them to apostacy, and obliged St. Paul to write his epistle to them. In these circumstances nothing could be of more expediency and use to them, than a history of the miracles and resurrection of Christ. It is most probable therefore that both his gospel and the epistle to the Hebrews were written with the same view, to preserve the Christians of Judea in the faith.

Again, this gospel contains several plain predictions of the miseries and desolation of Jerusalem, and of the overthrow of the temple, &c. besides many other figurative intimations of the same thing, which could not safely be published to all the world in writing, till towards the conclusion of the Jewish state.

An ingenious writer† has proposed a much earlier date of St. Matthew's gospel: He indeed thinks that it was writ in a time of persecution, for the use of the Jews; but then he supposes it was in that first persecution, which raged in Palestine after the death of the martyr Stephen: about the year of Christ, 38, in the second year of the emperor Caligula.

There is however a capital objection to this very early date; and that is, the great clearness with which the comprehensive design of the Christian dispensation, as extending to the whole gentile world, is unfolded in this gospel. Whereas it is well known and allowed by all, that for a while our Lord's disciples laboured under Jewish prejudices; and that they did not fully understand all his discourses‡ at the time they were spoken. They could not clearly discern the extensive design of the gospel scheme, till after St. Peter had been at the house of Cornelius, and there received Gentile converts into the church without circumcision;|| nor indeed till after the gospel had been preached abroad in foreign countries by St. Paul and other apostles.

We turn to St. Matthew's gospel, we every where find the enlarged views of his divine Master represented in too clear a manner

\* Michaelis is for the year 61. Lardner is for 64. See also Basnage, &c.

† Dr. Owen. See his observations on the Four Gospels, 8vo. p. 22.

‡ Vide John xvi. 12—14; and other passages.

|| Acts, Ch. x. This Event is placed by chronologists about the year 39.

to admit a doubt that the writer was ignorant of their full tendency and meaning. Thus he shews that the apostles were to teach all nations xxviii. 19. He represents the spirituality and freedom of the gospel. xv. 10—20. And that our Lord was designed to be a blessing to the Gentiles. ii. iii. 9. That the same evangelist understood the calling of the Gentiles and the rejection of Jews may be inferred from several passages. viii. 10—12. xxi. 33—46. xxii. 1—14. He had also a distinct apprehension of the extent of our Lord's kingdom and the progress of his doctrine, when he recorded those parables in chapter xiii. And it is probable he had some knowledge of the gospel's having been preached out of Judea, when he put down that declaration concerning the woman in xxvi. 13.

There is also an expression used once or twice, intimating that some considerable space of time had elapsed between the event and the time when this gospel was written. See chap. xxvii. 8. and xxviii. 15.\*

Whoever weighs all these circumstances will rather be inclined to fix the date of this gospel in the later persecution of the Jewish Christians of Palestine about the year sixty one, than in the more early one in thirty eight. For it is the unanimous opinion of antiquity, that

“St. Matthew wrote his gospel for the service of the Jews in Palestine; † with a view to confirm those who believed, and to convert if possible, those who believed not.” This opinion is supported by several passages of his gospel. Thus the Evangelist begins with the genealogy of Christ from Abraham; which agreeably to the Jewish custom, he gives according to the legal descent by Joseph his supposed Father; deducing it down from Abraham through David, to show his title to the kingdom of Israel. Thus also he refers often to Jewish customs; relates the most of our Saviour's discourses against Jewish errors and superstitions; xxiii. 1—33. quotes the greatest number of passages from the Jewish scriptures; answers the most considerable Jewish objections; and frequently makes use of the terms and phrases of Jewish theology.

That this evangelist wrote in a time persecution, appears from the many useful lessons which he gives to comfort and support the suffering Christians; and to moderate, win over, or at least deter, the persecuting Jews. With regard to the Christians, he informs them that their afflictions were no more than what they had been taught to expect, and had engaged to bear, when they embraced the gospel: x. 21, 22—34—36. xvi. 24. That their sufferings were useful to them as trials of their faith. v. 11. xxiv. 9—13.

\* See this argument handled more at large by Dr. Lardner, Supplement, ch. v. vol. i. The same author has shown many advantages of the late publication of the Gospel in his Credib. vol. 8. p. 124,—137.

† Origen, apud Euseb. L. vi. c. 25. Hieron, and Theopholact in Mat.—Vide Dr. Owen, passim.

That a cowardly desertion of the gospel would only expose them to greater calamities, and cut them off from the hope of heaven. x. 28, 32, 33, 39. That they might lawfully use means of preservation, when consistent with innocence. x. 16, 17, 23. That the observance of the rules of the gospel was an excellent means to soften the fury of their enemies; v. 39. vii. 12—24—27. v. 13—20. And that it was better to suffer martyrdom, than by any base compliance to incur God's displeasure. xvi. 25—27. x. 28.

On the other hand, with regard to the Jews, he tries to soften their prejudices, and engage them in the practice of meekness and charity; ix. 13. To this end he inculcates the amiableness of a compassionate and benevolent disposition: v. 3—48. xviii. 23—35. its advantages here, and rewards hereafter. v. 5, 7, 9. x. 40—42. xviii. 23—35. v. 21—26. xxv. 31—46. He reminds them of the judgments inflicted on their fathers for the cruel treatment of the prophets, and that they might expect worse if they persisted in the ways of cruelty: xxiii. 27—39. x. 14, 15. for that God, though long suffering, would at last vindicate his elect, and punish their oppressors with a general destruction. xxiv. 1. &c.

St. Matthew is said by ancient writers to have written his gospel originally in Hebrew or Syriac; out of which it was early translated, either by himself, or some other apostolic writer, into Greek, as being the more universal language. However, some judicious critics among the moderns, by examining the internal structure of the Greek text, have found reason to believe, that the ancients were mistaken in this respect, and that the Greek copy is not a version, but the original.\*

After all, whether the present gospel was the original or the translation, it is agreed on all hands to be of divine authority being published in the apostolic age; universally received by the Christian church as authentic; and many passages of it being (as a learned writer has shown† incorporated into the gospels of St. Mark and St. Luke, who have thereby born testimony to its genuine sense, and set their seals to its authority.

## ERASMUS.

\* See Lardner, Jortin, Doddridge, Wetstein, Basnage, &c. However the contrary opinion is maintained with no slight arguments by Michaelis.

† See Dr. Owen's observations on the Four Gospels. By way of specimen compare Mark iv. 1—9, with Matt. xiii. 1—9. And Mark xiv. 26—46, with Matt. xxvi. 30—50. So again compare Luke iii. 4—6, with Matt. iii. 3, &c. Luke iii. 7—9, with Matt. iii. 7—10. Luke iii. 16, 17, with Matt. iii. 11, 12. Luke xii. 22—31, with Matt. vi. 25—33. Luke vii. 20—22—28, with Matt. xi. 3—11, &c. &c.

(Concluded from p. 201.)

“THOU shalt go forth and be established for ever as my Prophet, Priest, and King! Thou shalt rule over the nations with a sceptre of righteousness; in thy Majesty; thou shalt ride prosperously; thou art most mighty!”

“Thy *Priesthood*, is after the power of an endless life! I will accept the sacrifice of thyself! By thy precious blood, my people shall be redeemed, justified, sanctified and perfected for ever! I will put my laws into their hearts, and into their minds will I write them; their sins and their iniquities will I remember no more! I will be to them a God! they shall be to me a people; and shall all know me from the least to the greatest!”

“Thou shalt, also; be the *prophet* of thy God! I will raise thee up among my people. ‘Behold, I have given thee as a *witness* to them;’ to declare the everlasting decrees—the covenant I have made with thee and thy seed! my counsels of old are faithfulness and truth! these thou hast witnessed,—of these thou shalt be my *witness* to my people; and shall declare my name unto thy brethren! thou wilt faithfully make known my loving kindness and tender mercies! righteousness shall be the girdle of thy loins, and faithfulness the girdle of thy reins!”

Thus, we see it is in the *prophetic* character the Son of God comes forth as the *witness* of the Father. “Behold I have given him for a witness to the people.” Isaiah lv. 4.

And, who so competent as his Holy One! who so competent as him, whom Jehovah possessed in the beginning of his way! who was by him, who was brought in with him! who was daily his delight, rejoicing always before him! who took so conspicuous a part in the great transactions! who so competent, who so qualified to declare unto the church the mind and will of the *trine God*! who hath such faithfulness! his veracity is the veracity of unfilled holiness! “Faithful is he who hath promised!”

“The fulness of time” arrives! the Father puts his hand to the last work on his part of the covenant of grace,—he prepares a body for his witness—the surety of his people!

The Lord our righteousness descends from heaven; takes manhood into everlasting union with himself, to ratify his engagement made before the world was. And tho’ he knew, that, the waves of divine wrath would afflict him, until he would be distracted with their terrors, nor quit the hold of the sinner’s surety, until they had cut him off! yet, this direful prospect, could not deter him from manifesting to,—heaven, earth, and hell; his *faithfulness* to his promise made to his Father, to satisfy law and justice, for the salvation of his Father’s children and his own bride!

Marshalled in the greatness of his strength, he rises superior to the mighty conflict,—enters the field in full assurance of victory,

exclaiming—"I have set my face like a flint, I shall not be confounded! I am come to ransom them from the power of the grave! I will redeem them from death! O death, I will be thy plagues! O grave I will be thy destruction!"

Multitudes of the heavenly host pay due honours to their God! with joyful acclamation announce the arrival of the friend of sinners! "*Glory to God in the highest, and on earth peace, good will toward men!*"

Now stands confest, the *Witness* of the Father,—the *Surety* of the Elect,—the *Fulfiller* of the Law,—the *Satisfier* of Justice,—the *Salvation* of the whole Israel of God! Luke ii. 11.

"Lo I come:—I delight to do thy will O my God! I will restore that," (the honour of thy law,) which I took not away!"

As the *Witness* of the Father; he, "declares the decree," Psalm ii. 7. *faithfully* testifying to the objects of eternal love; of those things he saw in heaven, John iii. 11, 13, 22. when the everlasting decrees went forth for their salvation—the instituting of the covenant of grace. ("Wherein God willing more abundantly to shew unto the heirs of promise, the immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us.") And the commandment the Father gave him to deliver unto them; which is eternal life. xii. 49, 50. Also, in *faithfulness* to his engagement, he glorifies the Father, and declares his name unto his brethren; they receive his words, 17, 18, and believe to the salvation of their souls,—that their heavenly Father so loved them, that he gave into the hand of divine justice, his only begotten Son, that they should not perish but have everlasting life by his death!

Having thus *faithfully* fulfilled the character of a *witness* for God unto the church; in all the freedom of conscious truth, in confirmation of the same; he thus appeals to the Father. "I have preached righteousness in the great congregation; lo, I have not refrained my lips, O Lord, *thou knowest!* I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation; I have not concealed thy loving kindness and thy truth from the great congregation!" Psm. xl. 9, 10.

Next; as *Surety* to the Father, to satisfy law and justice; his *faithfulness* is brought to the severest test; he is made to feel in an expressible degree; in all its distressing consequences; "the exceeding sinfulness of sin." As the sin bearing Saviour; he is exposed to all the insult, scorn, derision and peril, that, the malice of hell and the rage of be-deviled men can inflict;—treated as the out-cast of society, not having where to lay his wearied head! he bears the griefs and carries the sorrows of his people,—*faithfully* manifesting the character he assumed. He assimilates himself to their very painful circumstance which sin has entailed upon them, "*In all their afflictions he is afflicted,*" fulfilling his life-giving promise made in the council of heaven; displaying his *faithfulness* in cir-

cumstances the most poignant and distressing, until the—*second Feature* of “the fulness of time” arrive!

The hour, the long expected dreadful hour is come! inflexible justice, in a voice of thunder demands payment of the mighty debt!

“Awake O sword against my shepherd and against the man that is my fellow, saith the Lord of hosts; and smite the shepherd, and the sheep shall be scattered from the stroke!!!”

Nothing short of his precious unpolluted blood will suffice! justice will abate not one mite of the debt; nor withhold one drop of wrath! The bitter cup is put before him full to the brim! nature, though immaculate, shrinks from the amazing draught! His soul is exceeding sorrowful, even unto death!

In solemn thought attend to the overflowing of his breaking heart, as the vial of wrath due to sin is out-pouring on his devoted head!

“My soul is full of troubles, my life draweth nigh unto the grave; I am as a man that hath no strength; I am laid in the lowest pit, in darkness, in the deeps. Thy wrath lieth hard upon me, thou hast afflicted me with all thy waves. I am ready to die! while I suffer thy terrors I am distracted! thy fierce wrath goeth over me, thy terrors have cut me off; they come round about me like water, they compass me about together!”

His humanity, half dissolved by the fiery stroke, melts into great drops of blood!! constraining him to cry in undefinable agony,—“Father, all things are possible unto thee; take away this cup from me!” But, remembering that he hath pledged his honour to be faithful to his engagement, however grievous the consequences; he recovers strength, and recalls the dishonourable, tho soul relieving prayer; “Nevertheless not what I will, but what thou wilt.”

Devils and men help forward the affliction of God’s beloved Son. “He is brought as a Lamb to the slaughter!—taken from prison and from judgment,—mocked, spit upon, buffeted, crowned with thorns!” and, to satiate their deadly malice,—nail him to a cross,—suspend him between the heavens and the earth,—“a spectacle of wounds and blood!” his faithfulness now receives the last shock; the dregs of the bitter cup are poured out to him—severer to sever! these in exceeding agony of soul, again constrain him to appeal most energetically to the love and sympathy of his Father.—“My God! my God! why hast thou forsaken me!!!” The cup is emptied! He sustains and survives the floods of wrath! The law is magnified and made honourable! Justice is satisfied! With a loud voice; being faithful unto death! He publishes to heaven, earth, and hell,—“It is finished!!!” and gives up the ghost.

A brief review will remind us, that Christ alone, was competent and qualified to act in that sphere which would obtain to man, that happiness which is most essential to his soul’s eternal welfare; and having promised to redeem him from death; the church has seen to her everlasting joy the faithfulness of her surety in an unprecedented and never to be equalled sufferer.

And as the witness for God, Isaiah lv. 4. amidst "the contradiction of sinners," he was *faithful* to make known, the loving kindness, salvation, righteousness, truth and faithfulness of Jehovah to "the great congregation," Psm. xl. 9, 10. word for word as he received the commandment from the Father. John xii. 49, 50. Consequently, we conclude that,—he is "the faithful witness!" Rev. i. 5. that will not lie according to our text. Prov. xiv. 5.

Thousand thousands of angels, accompany our ascending faithful Lord! and with joyful acclamations announce at the everlasting gates, the arrival of God in our nature—the king of glory! Psm. xxiv. 7—10.

And, for such *faithfulness* in such unparralled circumstances, Jehovah proclaims his highest approbation. "The Lord is well pleased for his righteousness' sake." Isaiah xlii. 21.

And the church; whose everlasting happiness depended on the *faithfulness* of her Surety, with right gladness of heart; as well she may join in the triumphant song. "Sing praises to God, sing praises; Sing praises unto our King, sing praises!" our "God is gone up with a shout, the Lord with the sound of a trumpet!!!" Psm. xlvii. 5, 6.

Yours, Messrs. Editors, in our *faithful* Emanuel.

PHILETUS.

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#### GOD THE FATHER ADDRESSING GOD THE SON.

"Since thou wast precious in my sight, thou hast been honorable, and I have loved; therefore I will give men for thee, and people for thy life."

MESSRS. EDITORS,

I RESPECTFULLY agree with a valuable writer, and a sent servant of the Lord, who lately expanded, in the Gospel Magazine, on the above portion of sacred writ, that it has an undoubted reference of the Father speaking to Christ, for inasmuch as I have never viewed the church as an headless body, nor Christ as a private person, neither was he ever viewed as such by God the Father. For as the *woman is not without the man*, neither is the *man without the woman in the Lord*. They were one by Eternal Union, from before the foundation of the world; The Lord Jesus, when addressing his Father, and our Father, and speaking of his church, he says, "Thou hast loved them as thou hast loved me;" therefore I humbly infer, that the preciousness of Christ in God the Father's esteem, is of this *relative* nature, and his honorableness arises from his union to his betrothed bride, which is the fulness of him, that filleth all in all! And the love which the Father hath to him, our Lord tells us, arises from a *cause*, and that, because he layeth down his life for the sheep. When does it ever appear then that he gave his sheep into the hands of robbers, in any age of the world? When were the sheep ever smitten? When did our Jacob ever go behind his flock and expose them to danger? and though he may be pleased to put the "handmaids" and their children foremost, yet Rachel and her

children, he putteth hindermost, the farthest off danger, while he himself stands in the front; for he knoweth that the children are tender, and if the flocks and herds are over drove, they would all die in one day, therefore he leadeth softly, as the children shall be able to endure.—For he hath sworn “by the fear of his Father, Isaac,” that he would never afflict the daughters of his mother’s brother; and though they went from one kingdom to another, and from one nation to another, and were maltreated by tyrants, yet he suffered no man to do them harm! How doth it then appear that our spiritual Jacob, that “good shepherd” gave his dear flock into the spoiler’s hand? I read truth to the contrary, “Let mine outcasts dwell with thee Moab, be thou a covert unto them *from* the face of the spoiler” Who then was it that delivered our spiritual Jacob over to the spoiler, and into the hands of robbers and murderers? Even HIM, against whom we have sinned! “He that spared not his own Son, but freely *delivered him up for us all.*” —Whom seek ye? Jesus of Nazareth; if ye seek *me*, let these go their way.”—Awake O sword against my shepherd, smite the shepherd!” here was delivering over Jacob with a witness! he having “got upon him the deer stealer’s bloody jacket, and the blood hounds have seized him, as the guilty one; for his garment of blood has betrayed him: though the men who stole the deer, are gone their way and escaped.” Well said the Jews then, when they brought him unto Pilate, that great spoiler, that great robber, “we would not have delivered him unto thee, except he had been a malefactor;” but he was delivered “by the determinate council and foreknowledge of God,”—and on him he “poured the fury of his anger, and the strength of battle;” “on him Almighty vengeance fell.” “I am the man who hath seen affliction by the rod of his wrath,” “all thy waves, and all thy billows are gone over me.”

Dare any mere man appropriate this to himself? It is true that every one of the spiritual seed of Jacob, knoweth something of the “fellowship of his sufferings being made conformable unto his death;” but the *soul of his turtle dove*, was never yet *given into the hands of her enemies*; neither in her Egyptian state, nor in her wilderness sorrows, nor in her Canaan miseries. For in all, and through all, her head and husband stood in the front of the battle. What curse then ever alighted on her? What stroke of indignation ever touched her? What affliction ever befel her, that did not alight on him, who in all her afflictions was afflicted? What precept was ever given, that was not given for him to fulfil, who alone *could* fulfil it? What penalty was ever enacted, but what called upon him to pay, who was alone able to pay? What sin was ever committed by the church, since the foundation of the world, but what clave unto him through that “Eternal Union” which “preserves in Christ Jesus,” when “dead in trespasses and sins?” What persecution did the church ever suffer, abstractedly considered? her head and hus-

band says, "Why persecutest thou me?" "It is not you they hate, it is me." Whenever was the weight of a feather laid upon the church, for her to carry, either in suffering—or sorrowing—or mourning—or praying—or believing—or trusting—in living—or dying? Never! no never! the whole weight was laid upon him who alone could bear it; "the man of his right hand whom he had MADE strong for himself;" "The smitten one," the Sorrowful Mourner, the Holy Sufferer; by whose prayers, by whose tears, by whose unshaken belief, by whose never failing confidence, by whose spotless life, and triumphant death, my soul lives for ever; by that "Holy Seed," the "seed of the woman," the "seed of Abraham," which is the seed of the church in all generations.

Feb. 28th. 1831.

AN OLD SOLDIER.

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#### THE COMING UP OF THE LEVITE.

And if a Levite come from any of thy gates, out of all Israel, where he sojourned, and come with all the desire of his mind, unto the place which the Lord shall choose; then he shall minister in the name of the Lord his God, as all his brethren; the Levites which stand there before the Lord. Deut. xviii. 6, 7.

WHAT a very gracious provision hath the Lord God of Israel here made for the poor Levite, who should be scattered throughout all the gates, and who by the express command of his God, was not to have lot or inheritance with his brethren in the division of Canaan, the Lord himself being their inheritance. Thus the incorporation of the two Sons of Joseph, Ephraim, and Manassah—with the other tribes in the division of the land by Joshua, while the Levite receives an allotment of forty-eight cities, including the six appointed, as the *cities of refuge*; thereby enjoining it upon them ever to consider the Levite as distinct from them, being separated by the Lord unto the sanctuary. Thus they were not numbered by Moses, when commanded to take the sum of the children of Israel, with their appointment unto the priestly office; while this separation of the Levite, was designed to keep up in the Jewish church that sovereign distinction, put by the Lord himself, between the first born of Israel, and the first born of Egypt. Moses in rehearsing the matter, declares it to be according to his own promise, therefore in their seasons of joy the Levite was to be present; thus they were ever to consider themselves bound to provide for them. But in this provision for the poor Levite, do we not discover greater things set forth in the everlasting provision of our covenant God in the person of the Lord Jesus, for all those poor Levites both Jew and Gentile whom he hath separated from the world, having given them a being, and a well being in time, the spiritual Aaron before the foundation of this world, that must be to all intents and purposes the poor Levite who is found sojourning in any of the gates of sin and death, and brought up therefrom, *with the full desire of his mind, unto the place which the Lord shall choose.*

In calling up the attention of the reader to the character of the

Levite, which is set before us in the word of God, and strictly adhering thereunto, by his good hand upon us, *we shall not labour in vain nor spend our strength for naught*; for while beholding the poor Levite, specially and peculiarly designed and set apart by the Lord for himself, we do see the whole pleasure of Jehovah in setting apart his church in the person of his dear Son, to be unto him a royal priesthood, agreeable to that sweet scripture; *but know that the Lord hath set apart him that is godly for himself*, which truth is established by the one declaration of the word of God. Thus the man whose eyes were opened not spiritually, but for a certain purpose the Lord had to accomplish, could testify *the people should dwell alone and should not be reckoned among nations*.

The angel of the Lord was standing as an adversary in the way, yet Balaam could not see him, therefore the Lord opened the mouth of the ass to speak, and the eyes of Balaam to see, in the same way as it was with Hagar in the wilderness, and the prophets servant. By the same power were the disciples eyes holden when they journeyed to Emmaus; and also Mary at the sepulchre. The eye spiritually opened by God the Spirit is at once directed to the object of faith, and if not favoured with a full assurance to call him my Lord and my God, yet in the judgment do acknowledge him to be *indeed the very Christ*.

But to return unto the Levite, or that poor sinner, who, like him has been the object of the Lord's care and kindness; for let it be well observed, that all the shadows of the law are swallowed up in the substance of the gospel, and all sacrifices offered under that dispensation bear one united testimony to him, who is the propitiatory sacrifice; and while the Lamb of the morning and of the evening, which in their office the Levite offered, directed the spiritual Israelite thereunto, so also they did likewise prefigure those, who being chosen and called of God, were made kings and priests, having their appointment of him to obtain the salvation that is by Christ Jesus, which salvation being designed for the personal glory of our all precious Christ, is found to originate with the whole persons of the Godhead, Father, Son, and Holy Ghost.

The everlasting choice and appointment of the church was according to the eternal purpose which he purposed in Christ Jesus our Lord, and this was the basis of the apostle's joy, when viewing the state of the church at Thessalonica, *but we are bound to give thanks alway to God for you brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth*. So when writing to his own Son in the faith he says, *who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus, before the world began*. As the poor Levites came out of the gates of Israel to partake of their portion the Lord had provided, even so are those brought up, whom the

Lord of his own will have begot by the word of truth, unto a lively hope, by the resurrection of Jesus Christ from the dead.

One very prominent feature in the coming up of the poor Levite under the Jewish dispensation, was that of relationship; they having in the person of Aaron been called and initiated into the priestly office, were entitled, however scattered they may be throughout the *gates of Israel*, to that provision the Lord had designed for them, and as they thus came up so also the whole church of God are brought up by virtue of covenant union and relationship with the Lord Jesus Christ, in whom that sweet truth is realized, *thy maker is thy husband*. In all the relationships of life Jesus becomes endeared unto his people; it is he who is *a brother born for adversity*, and who becomes to them in all countries where they are scattered, *to a little sanctuary*, in whom the tabernacle of David shall be raised up and the desolations of many generations be repaired. In him we have the *child born* and the *Son given*, the *Prince of Peace* the *Repairer of the Breach*, the *Restorer of Paths to dwell in*; he is our advocate with the Father, even Aaron the Levite, our brother, who can speak well; yea to sum up; he is the Lord our Righteousness and all this by virtue of having united with his divine nature that of his church, whereby he is become the Mediator between God and man, the man Christ Jesus. Indeed such is the blessedness of that union between him and them, that it becomes the channel through which all is made known; for without such a consecrated way of approach it were impossible for any poor Levite, either Jew or Gentile, to come unto God.

By this union we do to all intents and purposes become interested in all he is or hath; for being married to his person, we receive the dowry to have and to hold for ever; no, sin death or hell being able to dissolve the same or separate in any way the parties. Thus the Lord calls upon them, if possible, to produce the bill of divorce-ment, and point out the creditor to whom he had sold them; no wanderings, no departure could alienate the Levite from his inheritance, and no circumstance of sin or sinfulness into which the church in her nature state has fallen can alienate her from the Lord. My brother traveller, who like me, are daily feeling the awful depravity of our nature, prompting us to forsake the fountain of living water, yea, who do depart, and would again and again if not *kept by the power of the living God*; suffer me my fellow sinners, to tell thee, as well as mine own soul, Jesus will not, Jesus cannot lose us. This precept is enjoined upon him in whom the whole law centres; and if a Levite shall come out of any of thy gates.

#### A STRIPLING.

(To be concluded in our next.)

To the Editors of the Gospel Magazine.

CHRIST IS ALL AND IN ALL.

MESSRS EDITORS,

THE important information contained in the title of this essay we are indebted to Paul for. Col. iii. 11. *I mean considered as an instrument of God's illuminating Spirit*; and I am sure its contents can only be discovered by the same light shining upon it, and it is on this alone I shall depend, whilst I attempt here to display it, but I do not presume to suppose that I shall be enabled to discover the whole of its glory and importance, and I therefore must be contented, and ask for the contentment of the reader, for any selected correct share of it with which I may be favoured; and I consider it necessary prior to proceeding to observe, that Christ is here presented as the chosen *all of all in whom by his Spirit he is*, and not by any other; and surely this blessing is much underrated and disgraced by those who imagine that he is in all who have the gospel in their hands, and believe in it as a truth, whether they understand it or feel any suitable effects from it or not, which is the general creed of blind Arminians in the present day, who account for its not producing any of its holy fruits in and by some, to their not improving this their vainly imagined privilege, a doctrine which is the more decidedly to be rejected, on account of its virtually ascribing the honour and glory of its improvement, *and indeed of salvation which cannot be had without it* to the rest, who do they say improve it; but the privilege of Christ being in any one by his Spirit, cannot but be productive of what may be called its natural fruit, for he is not to be considered as a dead or inactive agent, before he is acted upon, or exercised, or employed, by those in whom he is, (*which in fact is representing him to be as an inferior to them, as is the tool of any mechanic to him who works by it*;) an idea which must be scouted by all who are taught of God, as all such know by experience, that they are the tools, and Christ the operator, and that he never takes them in hand without working by them, and which most assuredly must be proved by this one truth only; that before they are thus acted upon, *they are dead, spiritually dead in trespasses and sins*, which has been, and is the common lot of all since the fall; for no rational and considerate person can ascribe action to a dead thing, or in other words suppose, that a spiritual dead man can act upon a spiritual living being, and thereby be the cause of the latter acting, and beside it to me appears unnatural to imagine, that Christ by his Holy Spirit should not only visit, but remain in any other habitual, unholy, licentious person, without producing that change in them, which is necessary to their being a suitable, and agreeable dwelling place for him; but there are some among the methodistical sect, named who will be more fairly, but not more advantageously described, *when it will be considered*, by saying they fancy that it is not the whole strength of the Divine power, but only a cer-

tain equal and sufficient measure of it, which is granted to all, and that its effectivity entirely depends on our employing and acting by it, which some they say do not, but others do, which evidently makes salvation to depend entirely on man, as Christ being in them to communicate this power is quite a useless thing, before it be engaged by them, and all such must be constrained by truth when consulted, to say, that the difference between them and those who do not make that sufficient which they have made so, is entirely owing to themselves, and of course not at all to Christ; but those who are really among the saved, are instructed by Divine inspiration to believe that they are to look unto Christ alone, as having made them to differ from others, and if the noticed contrary was discovered *by new real light to be true*, and was made known among the saved in heaven, it would cause the song of *worthy is the Lamb that was slain*; to be enlarged by the following addition, *but more worthy am I myself who have made it effectual*, or it might entirely annihilate all acknowledgment of worth in the Lamb, and usurp the whole of it for self, and so promote that pride, which formerly transformed a countless number of angels into devils, and sunk them into that gulf of perdition and misery, from which they never can be raised; and we will then, before I proceed, take it for granted, by the common sense of every one who looks to the scripture as their only guide, that Christ as their all in all, *is not chosen by every one, and that therefore he is not in every one by his Spirit*, and that all in whom he is, have chosen him to be their all, in the sense that shall be explained, and thanks I am sure they will be ready to say, not to myself in any sense or measure, *but to Christ's Spirit,—wisdom,—power,—and grace*, which have been granted undeservedly unto me, and withheld from others not at all less deserving or more unworthy, but in numberless instances the very contrary, so that there cannot be any boasting in heaven except in the Lord himself, either by men or angels, nor just complaint in hell, of being unjustly dealt with; as the damned of our race, as some have asserted, are not punished for not doing what their saved brethren in heaven have done, but for not having obeyed the law under which they were left with the curse due to Adam their head and representative, by their Maker's appointment; they having lost *by sin* the power to obey it, not being any just plea with God, for no longer demanding it, as in that case sin would be a proof of man's wisdom.

What inference may be drawn from Christ being the all of the persons named; and surely from Christ being their all, it must be inferred that they are nothing good, and have nothing of their own good, *on which they can wisely depend for help, and that their life, so far as it may be called the believers peculiar life, must be a life first derived from Christ, and still dependant on him for its continuance and manifestation.—I am crucified with Christ says Paul, (and so should every real believer say,) nevertheless I live,*

yet not I, viz: not I as the cause, or strengthener, or displayer thereof, but Christ who liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me; and this is the record, that God hath given us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son hath not life, that is to say, the peculiar, spiritual life of the saved, which is a holy, but not a justifying life, as all such acknowledge, and at the same time depend upon Christ's active and passive obedience only as freely of the Father's grace, imputed unto them, for this purpose and for their only plea before him; but Christ is not only the life and fulfiller of the justifying righteousness of these persons, as if he were hereunto limited, he could not be *their sufficient all as he is*, but he is also the personal possessor and source of all they need in order to their living a self-renouncing life, and preserving within them the humble and heartfelt petition of, *God be merciful to me a sinner*, even to the end of their days here below in the body, and which therefore must annihilate all pretensions to the boasting on a death bed of divine revelations, and future superior ministerial instructions *if spared*, being really of God, and sat down to the account of a wild disordered imagination; and to the enlightened believer I may say, that whatever you can distinguish on the inventory of your mind, or from any other source as really needed by you through life on the earth, Christ is all of it, or *it is in Christ*, and must come from him, and the same may be said of a future everlasting life in heaven, where speaking as god-man, he says, *all power is given unto me in heaven and in earth. In my Father's house are many mansions, if it were not so I would have told you, I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you to myself, that where I am there ye may be also.*—

But although some particulars have been *I think properly named*, I presume not to say or think that my mind or knowledge, or indeed all human minds combined, can encompass all that Christ is to those in whom he is by his Spirit, but all such of course, I should feel satisfied that nothing necessary can be discovered by them, which they have not in Christ, and this they ought to believe, whether they can discover in him the particular blessing or not; certainly where all is nothing can be wanting, but if all were discoverable, it could not be called *unsearchable riches*; as it is I shall bring forward a few texts which will contain a share of the particulars which we have discovered and named, or may yet discover and name; but to him, (viz: the Father,) *are ye in Christ Jesus who of God is made unto us wisdom and righteousness, and sanctification, and redemption.*—

I can do all things through Christ who strengtheneth me, well, then among the all which Christ is to those in whom he dwells, and which have already been alluded unto and will now be presented more fully, or pointedly, in scriptural order; we have first his wisdom, by which we are made acquainted with our lost, undone, and helpless state, by

nature and practice, and led to himself for all sufficient help, and to the discovery of his Spirit, hving been in us for this purpose, and being yet in us to be depended on exclusively for all future necessary instruction by his own inspired word; and how strikingly superior is this communicated wisdom to natural wisdom of the highest order, which only has to do with time and earthly things, and which therefore in God's account is foolishness; and I think our Lord must have had in view this degradation of natural wisdom when he spoke of the necessity of being born again, *as we are all in whom by his Spirit he is*, in order to or seeing God's kingdom, his spiritual kingdom or government, which is begun here, *particularly in the hearts of his people*, and completed in heavenly glory; and surely no man who judgeth wisely can suppose that any among those who never discover this, and are not God's willing subjects here, can ever enter or be his happy subjects above; and indeed this is placed beyond dispute, by Christ, in John iii. 5. in the 3rd. verse of which is what I have just noticed, respecting not distinguishing his kingdom in the present state; and should any reader feel inquisitive, respecting whether they by Christ's wisdom, have seen and partook of the blessings named, let them feel persuaded that if their views had never extended unto the kingdom named, as their chief good, and their desires have not been attracted by it, and drawn unto it, and subjected by it, so as to partake of its government, that then, *whatever else they have seen or enjoyed they have never yet found Christ*, to be made unto them wisdom or the blessings connected with it, and therefore at present have not received the necessary token of being among the Lord's elect.

It would not, I think, be supposed, that the wisdom which comes from Christ, to his beloved people, would fix on any thing short of superior and more durable blessings than the earth contains, if we were not plainly or expressly told so; but we are not left to this conjectural and highly probable testimony, but are as clearly informed of its existence, as we can reasonably desire; and Solomon, who was instructed only by the old Testament, and the glimmering light, which was granted by God's Spirit under that dispensation, informs us, that the fear of the Lord is the beginning or first dawn of wisdom, so that the peculiarly wise, in and by Christ, are it seems, led to think seriously of their accountability to their Maker, and the enquiry whether they have rendered to him that homage and obedience he requires; and to fear his anger, and the display of it, on discovering that they have not a fear, which happily can never be removed, but by the discovery from scripture, that the Lord himself encourages them, even under the conviction, that they are upon a level with the chief of sinners, to believe that by his own appointment to the praise and glory of his free grace, Christ is equal in the Divine Nature, has stood in their place in their own nature, and sustained his anger due unto them, so that they have nothing to fear from it; and it cannot but be proper to observe, that the

freedom of divine grace or mercy shines forth brilliantly by the circumstance of its often fixing on the worst or most immoral, and passing by, or rejecting the best or most moral; but Christ is not only here presented as the wisdom of his people, down to the time of their named experience, *and the author of it*, but also during all their time state afterwards; and this they know, and in conformity thereunto they act, by relying on him suitably to their circumstances, with which he makes them acquainted; and sure I am, that they do not, like some other professors, *in vain read that he in or by his Spirit helpeth their infirmities in prayer, by teaching them what to pray for, and interceding within them, suitable to his unerring personal intercession in heaven.* But I cannot leave this observation without bearing testimony against every professor, who can deliberately, and allowedly bend the knee before God, professedly for prayer, without as intimated, depending on his Spirit, as to be the author of it. I do not admit that such persons have Christ in them, and as Christ is our all for wisdom, so says the text just introduced, *he is for righteousness*, that is to say, the obedience which the law requires from them, but which they have never granted, and never can, and the punishment it awards them, and therefore must justify their wages; the same author says he is ours by divine appointment, for sanctification, to be exclusively by us depended on in order to our manifesting our gratitude to our Holy Lord God, for the manifold favours he has bestowed upon us, so well as to be a testimony unto ourselves, that we are among his saved people, but it is not to be depended on in the most distant sense, as having any merit in it or in the external fruit it produces; and on the contrary, the subjects of it detest such an idea, and always preserve unity with Christ's righteousness as their only plea before God, and as a valuable all sufficient plea, for which they are indebted to God's own free grace. Christ is our all, *or the all in whom by his Spirit he dwells, for redemption*, not only *from the curse of the broken law, but from the reigning power of sin, and the government of Satan, and I may add the misery of the damned.* Lastly. He is the all, of all whom he has possession by his Spirit, *for strength*, whereby I may say to withstand sin, internal sins of every description, and of which the old heart is exclusively composed; and *although it be dethroned it is still left in them unchanged*, and with its power undiminished. Rom. viii. 7. And is certainly in league with the world, of which Satan, by the Lord's permission, is the God, and has the disposal of its powers, honors and riches, *with the exception, only of what the Lord sees necessary to support his own cause*; and surely it is no wonder that by these things he buys over a very large majority of its inhabitants, yea all in whom Christ notices, and makes it very powerful in its temptations on these in whom Christ is, and it is only his presence and strength that prevents it from being successful in them also. Yours, Messrs. Editors,  
*Stonehouse, June, 5, 1830.* A DEVONSHIRE MINISTER.

To the Editors of the Gospel Magazine.

ON THE RESURRECTION; IN REPLY TO "A LAYMAN."

GENTLEMEN,

On the perusal of A Layman's piece, inserted in your Magazine for January last, (which have been laid aside in consequence of the affliction of a near relative,) I perceive he attempts to palliate his apparent inconsistency, in opposing and then seemingly to vindicate the Articles of the church of England, by saying, "nothing of human production is absolutely perfect"!!! that the compilers were *fallible*, no person, I suppose will deny; yet the great and fundamental doctrines expressed in the Articles, inasmuch as they are founded on the word of God, are *infallible*.

"If," says A. Layman, "an old established creed is thought better adapted to answer the end for which it was intended, than any new one that could now be devised and made, such an established creed is certainly worthy of all commendation and support;" doubtless, sirs, "*an old established creed*," which has the word of God for its *basis*, is far "*better*" than A Layman's "*new one*," which is founded entirely upon *supposition*.

I shall not be surprised to see him, 'ere long, "*combat the particular sentiments*" expressed in the rest of the Articles, as he has those of the 4th; seeing they are alike "*of human production*," and quite as unscriptural. The notion that Christ's body is not *now* material, is to me quite a novelty, and it tends to *undermine* the scripture doctrine of the resurrection.

I have shown in a former paper, that the Son of God at his advent, took a human body—that he died, and rose again from the dead in that body—that after his resurrection he was seen of his disciples for forty days, and gave them many infallible proofs of the *IDENTITY* of his person,—that he ascended into heaven in the same body,—that he is still the *man, Christ Jesus*; and, that he will so come again, to judge the quick and dead at the last day. Nevertheless, A Layman will have it, that I have "*opposed my own views, and strongly supported his*"!!!

Because A Layman cannot *comprehend* how Christ ascended into heaven with his body of "*flesh, bones, and all things appertaining to the perfection of man's nature*," he therefore exclaims, "*IT IS REALLY INCREDIBLE*." I hope he will admit that it is *possible* with God, though "*incredible*" to him.

The opinion that Christ is not glorified in the same body that died on the cross, is, as I have before observed, *subversive* of the doctrine of a resurrection. The bodies of the saints, in their future state, will be like Christ's glorious body. Phil. iii. 21. Now if that is not the *identical* body which was crucified, then, at the last day, there will not be a resurrection, but a *new creation*. The Sadduces, who say there is no resurrection, *erred*, not knowing the scriptures nor the power of God. Hence I infer, that in every age

all who knew the scriptures and the power of God, have received and embraced the doctrine of a resurrection. The worthies, whose names are recorded in the eleventh chapter of St. Paul's epistle to the Hebrews, all died in *this belief*; and therefore they submitted their bodies to be *tortured and tormented*, yea, even to be *sawn asunder*, because they were persuaded they should *obtain a better resurrection*. But *Job*, of all the ancients, express his trust in it in the most confident language; *I know*, says he, *that my Redeemer liveth and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for my self, and mine eyes shall behold, and not another*. The sect of the Sadduces also, in, and long before the days of Christ, who *deny* that there is any resurrection, is a demonstrative proof that it was the *belief* of the rest. See Luke ix. 7. 8. John xi. 24. Acts xxiv. 15.

Christ himself taught it in the clearest manner. John v. 28. 29. And the apostles, they maintained it in their writings; and, amidst the greatest persecutions, preached it with boldness. Acts ii. 24—32.—x. 40. But *Paul*, for the comfort and guidance of the church, has entered more fully into the subject, in his discourses as well as his letters, than either of the inspired writers. Acts xvii. 18—31, 32.—xxiv. 15—21.

Having shewn, though very briefly, that the people of God, in every period of the world, have lived and died in the full expectation of a resurrection; I now proceed to shew that it is the very same body which we now have, that shall be raised again at the last day. The apostle plainly asserts this, 1 Cor. xv. 53. where he says; *THIS corruptible must put on incorruption, and this mortal must put on immortality*. Yes, this same body *must* be raised again, otherwise we are not conformed unto the image of Christ; for it is certain that he is risen in the *same body* that died on the cross; "*flesh, bones, and all things appertaining to the perfections of man's nature*." Acts xiii. 37. Luke xxiv. 36—43. And the apostle *John* says, *we know that when he shall appear, we shall be like him, for we shall see him as he is*. So *Job* also, *I know that worms shall destroy this body; yet in my flesh shall I see God my Redeemer; whom I shall see for myself—I shall behold him with these eyes*.

Though the same body for substance shall rise again, yet it will be fashioned like unto Christ's, glorified. The body in its present state is sordid and mean, in comparison with what it shall be at the resurrection. 1 Cor. xv. 42.—44. *Now* we bear the image of the earthly Adam; *then* we shall bear the image of the heavenly. In our future state we shall need no meat or drink, 1 Cor. vi. 13, 14. but we shall be as the angels of God in heaven. Matt. xxii. 30. Our bodies then will be suited as really and truly to heavenly things, as they are now to the things of this world. We, says the apostle, which are alive and remain unto the coming of the Lord, and shall

be caught up in our bodies together with them which sleep in Jesus; to meet the Lord in the air; even we shall be changed, in a moment, in the twinkling of an eye at the last trump. For flesh and blood, *in its present corruptible state*, cannot inherit the kingdom of God; it must be refined and transformed, and so made fit for the heavenly inheritance. Matt. xxv. 34.

*Shepton Beauchamp, April, 30th, 1831.*

J. R.—

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THE CERTAINTY OF ALL THE ELECT COMING TO CHRIST, AND CHRIST'S WILLINGNESS TO RECEIVE THEM.

JOHN vi. 37. "All that the Father giveth me, shall come to me; and him that cometh to me I will in no wise cast out."

I. Who they are that come to Christ? They are all the Father gives to Christ.

First the Giver. It is the Father. Jas. i. 17. 1. The Father gave Christ. John iii. 16. 2. The Holy Ghost. John xiv. 16, 17. 3. He gives grace. James iv. 6. 4. He gives glory. Psal. lxxxiv. 11. 5. God is an eternal giver. 2. Tim. i. 9. 6. A Sovereign giver. Job i. 21. 7. He gives freely. Rom. iii. 32. and 8. He is a liberal giver. James i. 5.

Secondly, The receiver who is Jesus Christ. 1. Not as God, for as God all things ever where his in common with the Father. John xvii. 10. 2. But as God-man Mediator, the appointed and suitable Representative and Surety of his church and people.

Thirdly the persons given. 1. A certain number. 2. An unknown number, and 3. An incalculable number. But to be more particular. 1. All the election of grace. 2. All for whom Christ died. 3. All whose names are written in the Lamb's book of life. 4. All who are regenerated by grace and brought to believe in Jesus; and 5. All who shall be brought safe to glory.

Fourthly, The purposes for which they were given. viz: 1. To Christ as his charge to redeem, sanctify, and glorify, and; 2. To Christ as his reward for his unparralleled sufferings and death for them. Isa. xl. 10. and liii. 10, 11.

II. What is implied in their coming to Christ?

First it implies that whilst in their nature's state they are far from Christ. viz: 1. In their thoughts. 2. In their understandings. 3. In their wills, and 4. In their affections. But

Secondly, it implies that the comers are regenerated characters. John vi. 44. and xiv. 6. Psalm cx. 3.

III. How it is they do come? It is by faith, for coming to Christ and believing in Christ is one and the same thing, as is evident from our Saviour's own words, "he that cometh to me shall never hunger, and he that believeth on me shall never thirst." John vi. 35. Therefore they come by faith, by prayer, in hope, in love and in dependance upon what Christ is, was, and will be.

IV. The reception they meet with. "*I will in no wise cast them out.*" "NO WISE," that is not on any account, however numerous and aggravated their sins may be, and though they may have been long, yea very long in the service of Satan, and are at the very gates of death and hell, yet saith the Saviour, "*I will in no wise;*" and who can frustrate, cross, or thwart the will of Jesus; Satan and his emissaries may try, but their efforts will be for ever in vain; for Christ in his divine nature is Almighty and all-wise; and therefore irresistible—"cast them out;" blessed saying! unspeakable declaration! parents may cast us out; the world may cast us out; and professors may cast us out: but what a mercy that Jesus will not cast us out. 1. He will not cast us out of his covenant. 2. He will not cast us out of his family. 3. He will not cast us out of his favour. 4. He will not cast us out of his protection, and 5. He will not cast us out of his presence. 1. Whilst here at a Throne of Grace. and 2. Hereafter at a Throne of Glory.

Well might the church exclaim, "He is the chiefest among ten thousand; yea he is altogether lovely." Cant. v. 10—16.

Hull, May, 1831.

J. G. L. T.

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*To the Editors of the Gospel Magazine.*

AN ANECDOTE OF MRS. CATHERINE STUBBS.

MESSRS. EDITORS,

MEDITATING upon the times, and the signs of the times, which appear portentous, a reflection came upon my mind, in the midst of my entangled thoughts, to search for something to divert my attention.

I took up the second volume of the "*Spiritual Gleaner*," a little work compiled by the late excellent Dr. Hawker, and after turning over a few pages, my attention was caught by "*Mrs. Katherine Stubbs' conflict with Satan*," the perusal of which very soon turned away my melancholy, for the entertainment, and I hope edification also of your readers, I beg to transcribe it here, as extracted by the judicious gleaner, from the works of Ambrose, 1674.

"Blessed Mrs. Katherine Stubbs wrestled with Satan, as appears in the dialogue, which is as follows." "How now Satan," cried Mrs. Stubbs, "what makest thou here? Art thou come to tempt the Lord's servant? I tell thee, thou hell hound, thou hast no part nor portion in me, nor, by the grace of God, ever shall. I was, now am, and shall be the Lord's for ever. Yea, Satan, I was chosen an elect of Christ unto everlasting salvation, before the foundation of the world; and therefore thou mayest get thee packing, thou damned dog! But what does thou lay to my charge, thou foul fiend? *Ah! that I am a sinner, and therefore deserve to be damned.* I confess indeed that I am a sinner, yea a grievous sinner, both by original sin, by actual sin. And that I may thank thee for. And therefore I bequeath my sin to thee from whence it first came.

And I appeal to the mercy of God in Christ Jesus. *Christ came to save sinners, as he himself saith, and not the righteous. Behold the Lamb of God, saith, John, that taketh away the sins of the world. The blood of Jesus Christ his Son, cleanseth us from all sin.* And therefore I constantly believe that my sins are washed away in the precious blood of Jesus Christ, and shall never be imputed unto me any more."

"But what sayest thou now then Satan? Dost thou still ask me how I dare come for mercy? I tell thee Satan, I am bold to come unto God through Christ, being assured and certain of pardon, and remission of all my sins for his name's sake. For doth not the Lord bid all who are heavy and weary laden with the burden of sin, to come unto him, and he will ease them? Christ's arms were spread open upon the cross to embrace me, and all penitent sinners; and therefore I will not fear to present myself before his footstool, in full assurance of mercy for Christ's sake."

What more Satan? dost thou say it is written that God will reward every one according to his deeds! so it is also written, thou deceitful devil, that Christ's righteousness is my righteousness. His works my works. His merit my merit; and his precious blood a sanctification for my sins. O, but you will say, *God is a just God, and therefore injustice must needs condemn me.* I grant Satan, that he is a just God, and therefore he cannot in justice punish me for my sins, which he hath already punished in his own Son. It is against the law of justice to punish one fault twice. I was and am a great debtor unto God my Father; but Jesus Christ his dear Son and my Husband and Surety hath paid the debt for me; and therefore it stands not with God's justice to require it again. And therefore avoid Satan! Avoid thou firebrand of hell, and tempt no more; for he that is with me is mightier than thou, even the mighty and victorious Lion of the tribe of Judea; who hath bruised thy head and hath promised to be with his children to the end of the world."

As she thus spake, she waxed more bold in the faith and said; avoid thou dastard, remove thy siege, and yield the field won, and get thee packing, or I will call upon my grand Captain, Jesus Christ, the valiant Michael, who beat thee in heaven, and threw thee down to hell, with all thy hellish train and devilish crew.

"She had scarcely pronounced these last words but she fell into a sweet smiling laughter, saying; *Now he is gone; now he is gone. Do you not see him fly like a coward, and run away like a beaten cock! He hath lost the field, and I have won the victory; even the garland and crown of everlasting life; not by my own power and strength, but by the power and might of the Lord Jesus Christ.*

"The following lines were written within the last twenty years by the Rev. Isaac Hann, gospel Minister of Upottery, on reading the above account of Mrs. Katherine Stubbs' conflict with Satan."

"I have one word," said he, "with the devil." I suppose he will not like my poetry; but I care not for that; but to vex him; for I like him not.

I tell the devil without nubbs or jubbs,  
 Thou wert no match at all for Katherine Stubbs.  
 And if her God gives strength to play the man,  
 Thou wilt come off as bad with Isaac Hanu;  
 For all the arguments she used shall be,  
 The arguments which he will use with thee.  
 And when thou canst these arguments repel,  
 He will submit to go with thee to hell.  
 But while his Saviour God doth live and reign,  
 He is secure, shag off with thy crack'd brain. GEN. iii. 15.

If, Sirs, you are only half so anxious for the publication of this as I am, you will give it early insertion in your pages. In the mean time, I remain with much respect and esteem, yours, in the cause of righteousness and truth,

March 7th 1831

A CHRISTIAN REFORMER.

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*To the Editors of the Gospel Magazine.*

PLAGUE AT OXFORD.

PRAY SIRS

HAVE you heard any thing of the plague which has lately broken out at Oxford? It is said to be of an alarming nature, and that it has spread consternation and lamentation throughout the university. The Religious Professor, Dr. Burton, a mild and amiable man, and well skilled in oriental drugs and western compound mixtures, has stood forward, but somewhat timorously, "between the living and the dead," not however with the success of righteous Phineas of old, for this plague is not yet stayed, and the most lively fears are entertained least it should spread far and wide into all the length and breadth of the land.

It is a peculiar kind of plague, purely theological, and from which the world has never been wholly free since the remotest age. Soon after the Reformation, when it was prevailing more or less in all Christendom, there arose one Dr. Arminius who displayed great skill, not indeed in eradicating it, but in changing its character; so that since his time it has been less noxious to the great Pope, and also to the little popes, and also to their zealous and pertinacious adherents and followers of every grade and complexion. This desideratum for reconciling the widest differences, was effected by the most subtle preparation and application of the two most opposite ingredients, namely, *truth* and *falsehood*.

For a long time many distinguished persons refused to take this draught; but these dying off one by one, the contention at length most ceased, theologians in general partook of the soporific mixture, sleepiness straightway ensued, and for years past the professing church has been in the almost uninterrupted enjoyment of the most delightful visions and dreams about the universal conversion

of Jews and Gentiles, the millenium, and the restoration of all nature to more than pristine beauty and harmony.—How untoward then that this old plague should again break out, and that too in the academic shades at Oxford!

Report says that symptoms of it had been observed in the curate of St. Ebbes, long before it shewed itself so manifestly in the preacher at St Mary's. From hence, as the story goes, it was carried to a bookseller's establishment, and thence communicated in bales of books or pamphlets to various parts of the country, and where it will end say some, it is appalling to think.

I hope, Sirs, you will enquire particularly into this important and interesting affair, and that in due time, it will be laid fully before your readers. Meanwhile I would just observe, in order to prevent all unnecessary apprehensions, that this plague, so called, is not deadly; it is perfectly innoxious to all those who have received "the truth as it is in Jesus" in the love of it. It is nevertheless, grievous, and vexatious, and in some instances, produces rage bordering on madness in persons whose minds and consciences are defiled; who call good evil, and evil good; who love darkness rather than light; and who oppose the dim glimmer of their impaired reason to the clear and resplendent light of God's revelation. Praying that the word of God may have free course, run, and be glorified.

I remain, Sirs, yours, for the Truth's sake,

March 11th. 1831.

AN OBSERVER.

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*To the Editors of the Gospel Magazine.*

A REPLY TO ELIEZER, "ON OUR LORD'S HUMANITY."

SIRS,

YOUR correspondent seems to lament that truth will probably suffer by my attempts to elucidate it. If this gentleman, whose moderation and civility command my respect, had shewn in any one solitary instance, that my unworthy pen had been employed to the injury of gospel truth, I should be the very first to join him in his lamentations, and to endeavour to repair the injury unwillingly done. Where is the writer, uninspired, that has never written anything but truth without any admixture of error? And have they not all, at one time or another prayed God to prevent their errors from misleading the people? And could such be angry at the detection and exposure of their incorrect expressions, when their own prayers could scarcely be answered in any other way? If your correspondent duly considers these things, he will no longer think that I have done "unwisely" in exposing the scriptural expressions of even Mr. Pierce. No man's reputation ought to stand in competition with the truth of God.

And I cannot but think it a false and pernicious charity towards the living to screen the errors of the illustrious dead. But it is not quite fair to say that I have "reproached" him; this I have never

done. I could not do it, for I honour and revere his memory; but I do not however idolize him as an infalible expositor of Holy Scripture; nor do I think with your correspondent, that men of "extensive views and deep penetration," require verbosity, or, to use his own words, "a more enlarged verbal range" to express their ideas clearly. On the contrary, I think that whatever a man has a clear and a thorough view of, he can express in a few words; and whenever I find a mass of mere verbage, it appears to me no better than a shade or concealment for the imperfect and indistinct conceptions of the writer. Clearness in the conception is sure to produce perspicuity in the expression. Men often complain of the nonentity of language, and the want of words, when in plain truth they are labouring under a barrenness of thought and a want of ideas. Thus much for the Eliezer's gentle and friendly reproof. Now I must examine his positions and arguments.

He says I have charged my own darkness upon the poor preacher. Why, Sirs, I quoted the preacher's own words, verbatim, without addition or alteration; and here I repeat them again. "*Our Lord Jesus Christ was not in a justified state whilst he was upon earth.*" This is the position I have denounced as false, and which Eliezer has endeavoured to maintain; and to do so, assumes that our Lord was a sinner, "*the imputative and representative sinner.*" What is a sinner? A transgressor of the law! What! was our Lord a transgressor of the law? Oh, no; not in his own person but in the person of his people; and their sins being imputed to him, made him, "*the greatest of all sinners, that is, imputatively.*" What is it to be a sinner *imputatively* and *representatively*? Why it is to be no sinner at all, and I defy any man to prove the contrary. To bear sin, to suffer sin, or to be made sin, does not and cannot make man a sinner. People who talk about an imputative sinner lose sight of the eternal distinction existing between suffering and doing,—passion and action. Eliezer seems to have had a presentiment that his arguments would be dealt with in this way, and so off he runs and wraps himself up in a confused cloud of words. Hear the excellent man thus apostrophising; "Oh! the holiness! neither the nature of their grand subjects; and the Holy tendency of them in the spiritual mind, in the mind taught to know and understand them under the unction and anointings of the Holy Ghost! Indeed none but such are suited to or may deal with subjects so sacred and divine." What a fine "verbal range;" but one can only guess at the meaning.

But Sirs, your correspondent when he aims not to be wise above what is written, can write intelligibly to common understandings. "Christ he says," was dealt with as the sin-bearer of his elect. Now suppose instead of "sin-bearer," he had written *sinner*—what spiritual mind could endure it? That our Lord bore sin and died

under the curse; for sin, is an indubitable fact, that he did no sin, consequently was no sinner, is equally certain; and therefore the church of God may safely conclude that there never was a time when he was not in a justified state; even when he fell under the law, a curse for his people, he was a just and righteous man, for nothing could be alledged against him. A debtor could be no sufficient surety; an unjust, or unjustified man could be no availing sacrifice for sins; and a sinner could not be a saviour. Here I would take occasion to observe, that some people make more account of the sufferings of Christ than they do of his person. I would ask such; What it is that brings most comfort and satisfaction to their minds when troubled on account of sin? the greatness of the sufferings or the greatness of the sufferer? What is all the tremendous load of accumulated sin and guilt, imputed to Christ and laid upon him, compared with the holiness, divinity, and almightiness of his glorious person? A drop of ink, says Hervey, when thrown into the middle of the ocean, is not more completely obliterated, than the accumulated sins of the church are, by the shedding of the blood of Christ.

In a good deal of what your correspondent writes, I most cordially agree, but I cannot go along with him where he says some actions of Christ are to be predicated of his humanity, and others of his divinity. I conceive I ought ever to view him as one indivisible complex person, in accordance with such scriptures as these; "the blood of God." Acts xx. 28. "God laid down his life for us." 1 John iii. 16. And would it be unscriptural for me to say, my God for love of me, was weary, hungry, and houseless? But I cannot yet say believingly that my God, my Ishi, was "found making use of the written word, for tuition by the Holy Ghost." I am sceptical upon this point. I do not however deny it; but his ability in citing and applying scripture is not sufficient proof. There can be no doubt that he both his mental and bodily powers were developed by degrees as he grew up from childhood to youth, and from youth to manhood; but I much doubt, whether it is correct to say that he knew more of the divine councils and laws at one period of his existence than he did at another; If this was the case, there must have been a time when he did not know all things, and consequently could not then have been the wisdom of God. There is good proof in the scriptures that our Lord "never learned letters," and when your correspondent can bring scripture proof that he obtained his wisdom from reading the "written word," I shall think as he does upon this truly interesting subject.—I will not make any man an offender for a word, but I will say that the incorrect expressions of great men, are calculated to do mischief, was a misprint. I wrote "the man in God;" Is such an expression scriptural? Is it possible to say "Divine Father," when there is no human father? Is not such a distinctive epithet useless in such a case? and may it not be worse

than useless? Let others say what they may, I say, without fear of contradiction, that the "man Christ Jesus" is a person in the unity of the Godhead. With the most friendly feelings towards Eliezer.

March 15th. 1831.

I remain Sirs, yours,  
A. LAYMAN.

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ZION'S TRUMPET.

(Continued from p. 168.)

SURELY it cannot be disputed, that the expression of the apostle implies a present, in union with a prospective enjoyment, so that we have now *virtually* obtained the glory; we are, (not shall be) changed into the same image, that image which is spiritually, heavenly, and after God, created in righteousness and true holiness; the first image was earthy—the first man; the old man; the natural man; the Adam covenant: first that which is natural, afterward that which is spiritual; The natural glass into which the worshippers looked, under the first covenant, presented to their view nothing but deformity—a carnal image. But now beholding as in a glass the glory of the Lord's countenance, shining upon Zion, with open face, no veil, as it was upon the countenance of Moses, and which veil still remains in reading the Old Testament (or covenant) but that veil being done away in Christ (*for he has destroyed in this mountain the face of the covering cast over the people, and the veil that was spread over the nations.* Isaiah xxv. 7. so that now here is a glorious transformation from glory to glory; from the glory of the ministration of condemnation, into the glory of the ministration of righteousness. So that the apostle was made a minister of the *New Testament*, (or covenant) which is the ministry of reconciliation. Thus the beauty of the Lord our God is upon us, and through the faith of our Lord Jesus Christ we have the possession of everlasting life, and are partakers of the inheritance of the saints in light. This inheritance is the Mount Zion's blessings, and the state is emphatically called the *light of life*.

In the eleventh of the Hebrews, the church, under the first economy, are represented as candidates for this Mount Zion state, travelling to Zion, with their faces thitherward, saying, *come, let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten*; this was the recompence or reward to which they had respect, when they should be joined to the Lord in one spirit, even the Spirit of the new covenant, which is a spirit of liberty, and the Lord is that Spirit. 2 Cor. iii. 17.

God had told them by the voice of prophecy, that he would make a new covenant with the house of Israel, and the house of spiritual Judah; not such a covenant as he made with their fathers, when he took them by the hand to lead them out of Egypt, which covenant they brake. But, brethren, it is such a covenant as God

made to Abraham, concerning the day of Christ, when the church should inherit the land of promise, which is the everlasting covenant; the covenant of promise and the word of the oath, which God swore to Abraham, and which was confirmed before of God and Christ.

And here I would wish to fix the attention of the mind on that very interesting point, because there is a subject of vast importance yet to be disclosed to the church of Christ, connected with the inheritance coming through the promise, and not through the law. Now it is obvious that those pilgrims and strangers, (pilgrims seeking this country or city which God had prepared to be enjoyed, after those days of the Jewish economy—strangers to the enjoyment of this covenant of promise) and therefore though they saw them, it was a far off, were persuaded of them, and embraced them; yet they died without receiving the promise. Heb. xi. 13. But ye are come to the city, to which they were travelling, God provided those *better* things for us, they prophesied of the *grace* that should come unto *you*; to *them* it was revealed, that not unto *themselves* but unto *us*, they did minister those things which are now reported by the voice of Mount Zion, which is the Holy Ghost sent down from heaven. 1 Pet. i. 10—12. But here it may be asked, Did not the church, under the carnal dispensation, possess engagements in the service of God? to which I reply, not in their acts of devotion, because they could only bring forth fruit unto death, and therefore that dispensation is called the *reign of sin*, which has reigned unto death, even the death of the cross, where an end is made to the sin of the church; therefore we find that the elder brother, through the many years in which he served the Father, never received a kid to make merry with *his* friends, but was always in the house of bondage where Moses was faithful as a servant; but as soon as that house is established over which Christ reigns as a Son, then we hear music, and dancing; the fatted calf is killed—the feast of fat things is provided—peace and joy in the Holy Ghost is realized, and the church goes forth in the dances of them that make merry.

Now this mountain of the Lord's house is established on the top of the mountains, that all nations may flow unto it for wine, and for the young of the flock, "therefore they shall come and sing in the height of Zion, and flow unto the goodness of the Lord, and their soul shall be as a watered garden, and they shall not sorrow any more at all." Jer. xxxi. 12, 13.

Those metaphorical expressions apply to the fertility of this spiritual land of Canaan, which was to be enjoyed at that time when Jehovah should not be the God of the Jews only, but the God of all the families of Israel, that time when the covenant which God made with Abraham, should be fulfilled—"In thee shall all families of the earth be blessed;" and the time is now come that the ransomed of the Lord has returned and come to

Zion, with songs and everlasting joy upon their heads; sorrow and sighing (the spirit of the old covenant) has fled away, and a new spirit is now put within the body of the church, so that we are now in the Spirit, and not in the flesh, that is not under the law, but under grace.

Now while they were travelling on to this dispensation of righteousness, the sound of prophecy directed their attention to look to Abraham their father, and to Sarah who bare them, not as their natural, but their spiritual progeny, blessed in Isaac, and not in Ishmael, so that even in the carnal dispensation, we perceive the distinction of the voice drawing the line of election, between the child of the bondwoman and of the free; the inheritance was promised to Abraham while he was in uncircumcision, that he might be the father of many nations; so that the circumcised Jew has no advantage on the ground of relationship, above the uncircumcised Gentile: "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature," therefore the distinction of the Jew is lost in the change of the law: and all that believe are blessed with faithful Abraham, and all are in Christ Jesus.

"And this I say, that the covenant that was confirmed before God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." Gal. iii. 17. But it was of none effect while the fleshly covenant stood; for the law of the Spirit was rendered weak in administering its blessings, but God sending of his Son in the likeness of sinful flesh, (which was the similitude of Adam's transgression) condemned sin in the flesh. So that now the righteousness of the spiritual law might be fulfilled in us, who walk not after the flesh (or the old covenant, but after the Spirit; he taketh away the first, that he might establish the second. Thus Jacob (a name given to the weak state of the church, during his wilderness state) was wrestling through all that night of the Mosaic economy, and longing for the breaking of the day, when the morning star should arise as the fulfilment of the promise; but now the darkness has passed away, and the true light shineth. Weeping endured through all this night of the Jewish state, but joy has come in the morning, and this morning of the resurrection of Christ ushered in the glorious state of Zion.

*Devenport.*

A BEREAN.

## CHRISTIAN REMEMBRANCER.

(Continued from page 190,)

## SKELETON CXII.

The stone which the builders refused, is become the head of the corner ;—this is the Lord's doing ; it is marvellous in our eyes.—PSALM CXVIII. 22, 23.

THIS psalm begins with an exhortation to praise God for his *mercies*, which we are told endure for ever. The Psalmist then shews, that it is good to put our trust in God, yea, that it is better to trust in him, than to put confidence even in *princes*. We have then the coming of Christ's kingdom typified, and the words of my text introduced, namely the *stone*, which the *builders* refused, is become the head of the corner ;—this is the Lord's doing ; it is marvellous in our eyes.

In speaking on these words, I shall,

Take notice of this *stone*, and

Of *What* is said concerning it.

*This stone* ;—by which, Christ is undoubtedly intended, as is obvious, from the application of this passage to him in Matthew, as it is also from the use which the apostle makes use of in Acts.—Now Christ in scripture, is often compared to a stone, he is called

The stone of *Israel*, Gen. xlix. 24.

A stone of *stumbling*, Isaiah viii. 14.

A precious *corner-stone*, Isaiah xxviii. 16.

A *stone* cut out of the mountain, Dan. ii. 34.

A *living* stone, 1 Peter ii. 4. and

A *stone* with *seven eyes*. Zech. iii. 9.

And Christ may be compared to a stone,

For its *strength*. Accordingly it is said in the book of Psalms ; let thy hand be upon the *man* of thy *right hand*, upon the *Son of man*, whom thou madest *strong* for thyself. And in another place, the Psalmist breaks out, saying, O Lord God of hosts, who is a *strong Lord* like unto thee?

As Christ may be compared to a stone for strength ; so also,

He may be compared to a stone, for its *durability*. Agreeable to which idea, the apostle when speaking to him, says, Jesus Christ the same yesterday, to-day and for ever. These are blessed words indeed ; words, which are replete with *comfort and consolation*, for the support of all God's children, for they have nothing to do, but to look back and see what Jesus was to them *yesterday* or in some *past time* ; and whatever it was, he is that to them *to day*, and *will be* for evermore ; for with him there is no *variableness*, nor *shadow* of turning.—But,

Christ may be compared to a *stone* likewise, for its *usefulness* in the foundation of buildings. Agreeable to which it is said by the Lord himself, Behold ! I lay in Zion for a *foundation*, a *stone*, a

tried stone, a precious corner stone, a *sure foundation*. Mark Christian, this stone which God hath laid for a foundation, is called a *tried stone*; it has been

Tried by his *Father*,

Tried by *Satan*, and

Tried by his *people*

in every age of the world, who have found him a *precious stone*, as well as a *sure foundation*. Well therefore may it be said, that he believeth on him, shall not be *confounded*; that is neither in this world, nor in that which is to come.

This stone, namely, Christ; is so called also by the apostle Peter, a *living stone*, because it contains life in himself, and communicates life, both *spiritual* and *eternal*, to the souls of his people. Therefore, says the apostle, to whom coming as unto a *living stone*;—ye also as lively stones, are built up a *spiritual house*.

Having taken notice of this stone; I proceed now to take notice.

Of what is said concerning it. And we are told—

That the *builders refused* it. Now by the *builders*, we are to understand the *Jewish rulers* both *political* and *ecclesiastical*; but especially the latter. And that all ministers may be compared to *builders*, is very evident from the words of the apostle, who calls himself by that name, saying, which is given unto me; as a *wise master builder*, I have laid the foundation. 1 Cor. iii. 10.

But these builders (we are told) *refused* this stone; that is,

They refused him as the *Messiah*,

They refused to *believe* in him,

They refused to *honor* him,

They refused his *doctrines*,

They refused to *preach* him, and

They refused to make use of him

in their spiritual building; and built the people on their *carnal privileges*, the *traditions* of the *elders*, and their own *legal righteousness*; as do many *builders* (so called) in this our day; and in short, all the *builders* who deny the *imputed* righteousness of Christ, and his *complete atonement* as available for the sins of all his people; together with all those who deny his *divinity*; may be said to *refuse* this stone, of which I have been speaking. But oh! how truly *awful* must the state and condition of those *builders* be, who refuse to build upon the foundation, which God himself hath laid in Zion; since, other foundation, can no man lay (for saving purposes) than that is laid, which is Jesus Christ. 1 Cor. iii. 11,—we may observe,

That although the builders, many of them have refused, and do still refuse this stone; yet the same is become in the *head of the corner*.

Now we may observe here, that a *corner-stone* is that which unites the building together, to which Christ may well be compared, because he it is, that unites together *his people* among the Jews, with

those among the Gentiles, he unites the old testament saints, with the new testament saints ; and the saints below, are by him united to those which are above. But a *corner stone*, is that which adds *strength* to, and *beautifies* the building : both of which ideas, well apply to the Lord Jesus Christ, in his *character* ; for as it is he, that holds the building together, so also it is he, that adds *beauty* and *lustre* to the various stones which compose it. We are told also,

That this is the *Lord's doing* ; not the Lord's doing observe, that Christ is *rejected* by these builders, for that is owing to the *pride*, and *vitiosity* of their nature ; but it is of the *Lord's doing*, that this stone is founded ! it is of the Lord's doing that it was laid as a foundation, for sinners to build their hopes upon ; and it is the Lord's doing also, that he is appointed as the chief corner-stone, to strengthen and beautify the building.—We are told

It is *marvellous* or wonderful in our eyes ; that is, in the eyes of all the *saints* of God.—The stone itself is a *marvellous* or wonderful one.—It is *wonderful* that the Lord should appoint this stone for a foundation.—It is marvellous or wonderful that we should be built upon it, and supported by it.—It is owing to *marvellous power*—that we are not thrown off from this foundation stone ; and there is in all this, such a display of the wisdom, grace, mercy, and faithfulness of God, as is *marvellous in our eyes*.

#### SKELETON CXIII.

But we know that the law is good ; if a man use it lawfully.... 1 TIM. I. 8.

In the preceding part of this chapter, Paul, after the inscription and salutation, entreats *Timothy* to abide at *Ephesus*, in order that he might check the false teachers, who were there making inroads upon the people. The apostle then informs him, that the end of the commandment, or law, is charity, out of a pure heart, and of a good conscience, and of faith unfeigned. After which, he describes the *persons* whom he suspected of teaching fatal doctrines ; as having *departed* from the above mentioned things, unto *vain jangling* ; desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm ; but, (says the apostle) *we* know that the law is *good* ; if a man use it *lawfully*.

In speaking on the words of my text, I shall

Take notice of this *law*,

Of its *propriety*, and

Of its *lawful use*.

This *law*, which is mentioned in my text.

Sometimes by the *term law*, the whold *word of God* is intended. This I presume is the meaning of the word, where David, when describing the *good man*, says ; but his delight is in the *law* of his God, and in his law doth he meditate day and night ; Psal. i. 2. and in doing which he found it sweeter to his taste, than honey to his mouth. Psal. cxix. 103.—But

At other times by the *term law*, we are to understand the *ceremo-*

*nial law.* This appears from the apostle's words, where, when speaking of Christ, he says; having *abolished in his flesh the enmity*, even the *law of commandments* contained in *ordinances.* Eph. ii. 15. But, as we are expressly told in the above-mentioned text, that Christ hath *abolished*, or destroyed this law; no more needs be said about it.—

Let us proceed to observe,

That sometimes by the *term law*, the *gospel* is intended; as for instance, the *prophet says, the isles shall wait for thy law*, Isa. xlii. 4. that is, for thy *gospel*.—We may observe,

That at other times, by this *term law*, we are to understand the *moral law*, or *ten commandments* so called. This I presume is the meaning of the word as it occurs in John's gospel, where it is said, *the law was given by Moses*, John i. 17. that is, God delivered it to him, Exod. xx. 1. and he delivered it to the people. And that this is the meaning of the *term law* in my text, now under consideration, is, (I suppose) doubted by none, who are acquainted with the bible.

I shall therefore proceed

To take notice of its *property*; we are told in my text, *it is good*; and the apostle tells us in another place, that it is *holy, just and good.* Rom. vii. 12.

It is *holy*, it comes from an *holy* God, from whom nothing unholy can proceed; for he is *holy* in his *nature*, and *holy* in all his *works*; the *matter* of it is also *holy*, and it directs to *holiness* of life and conversation.—But,

It is *just*, as well as *holy*; there are no laws so *righteous*, as are the laws of God, for the *judgments* of the Lord are true, and *righteous* altogether. Psal. xix. 9. This law of which I am speaking, requires the same of one, as it does of another; and renders to every man according to his works. It is *just* in *condemning* the *wicked* for their sins, and in *justifying* those, who have a *righteousness* to answer its requirements, which none have, but those who have the *righteousness* of Christ imputed to them. Rom. iv. 6.—We are informed also,

That it is good. It is good as to the *author* of it, who is good *essentially* and *originally*: in which sense, there is none good but one, and that is God, Matt. xix. 17. from whom alone, every good and perfect gift comes. James i. 17.

It is good also, as to the *matter* of it, inasmuch as it points out our duty, both to God and to our neighbour: it sets forth the *good* which we ought to do, as well as the *evil* which we ought to avoid.

It is good in the *design* of it; which is to set forth the *moral perfections* of God; for if the law which God hath given, be *holy, just and good*, as the apostle says it is; then it necessarily follows, that God who gave it, must be *holy, just and good* also.—And the

law may be said to be *good* likewise, because it prohibits nothing but what is *hurtful* to the sons of men, that is to say, hurtful to their *bodies*, and hurtful to their immortal *souls*.—But having taken notice of this law, and its property mentioned in my text—I come now,

To take notice of its *lawful use*. For says my text, the law is *good*, if a man use it *lawfully*; from these words we may observe, that this law is *still in use*, and therefore not *destroyed*; agreeable to which, our Lord says, think not that I am come to destroy the law and the prophets: I am not come to destroy, but to fulfil. Matt. v. 17.

As this law is to be used, it ought to be used *lawfully*; which implies, that it is sometimes used *unlawfully*; as it is, when men are seeking for justification by the *deeds* thereof, for we are expressly told, that by the *deeds* of the law, there shall no flesh be justified in his, (that is in *God's*) sight. Rom. iii. 20.—But,

The law is used *unlawfully* also by those, who expect to gain eternal life by their *obedience* thereto, for eternal life is the *gift of God*, through Jesus Christ our Lord. Rom. vi. 23.

It is used *unlawfully* likewise, with men seeking for *peace of conscience* by their obedience to it; for the apostle says, we have all joy and peace in *believing*; Rom. xv. 13. and if we have all joy and peace in believing, we can have none from our obedience, therefore that peace, which a man obtains from his own obedience, may be denominated *false* and *delusive*.—And,

It is equally *unlawful* also, for a man to make use of it, either for his *present or future* acceptance with God; for the apostle says, we are accepted in the *beloved*; Eph. i. 6. and whosoever obey the law for any of the above-mentioned purposes, they use it *unlawfully*, dishonor God thereby, and deceive their own souls.

Having taken notice of the *unlawful* use of this law, let us attend now to its *lawful* use.

That it is *lawful* to make use of the *law*, in order to *convince of sin*, for says the apostle, by the law is the *knowledge* of sin; Rom. iii. 20, and again, I had not known sin, but by the law; Rom. vii. 7. for it is *this law*, which the Spirit of God uses in *convincing* the sinner; and this he does, by holding it up to his mind, which is *previously enlightened*, unfolding to him its *spirituality*, by which he is led to see *sin*, to be exceeding *sinful*; it *charges* him with it, brings *evidence* of it, and *condemns* for it; and its sentence must be executed, where the *righteousness* of Christ is not *imputed*. Well therefore might the apostle say, blessed is the man unto whom God *imputeth righteousness*. Rom. iv. 6.—But,

It is *lawful* also, to use the *law* as a *workman does his rule*, in order to discover the *deformity* of his *work*, which the rule will do, although it will afford him no assistance in mending it.

Again,

It is *lawful* moreover, to use the *law* as a *looking glass*, in which

we may discover (by the light of the Spirit) what manner of men we are, how *carnal*, how *corrupt*, and how far we are from that *perfection*, which God in his law requires, by which means, we shall be led to prize the *righteousness* of Christ, and desire with Paul to be found in him, not having on our own righteousness, Phil. iii. 9. but his, who *went to the end of the law for righteousness*, to every one that believeth. This I presume is the use which every *believer* may make of the law, and yet use it *lawfully*, and being thus used, the law may be called *good*, as the apostle has expressed it.

Some perhaps may say, that "*believers* are delivered from the law, Rom. vii. 6. and that they have nothing to do with it;" but this mistake, I presume, arises from want of due consideration: for if we take notice of the apostle's reasoning we shall find, that the *deliverance* of which he speaks in the above mentioned passage, is brought about by the *body of Christ*; that is, by what he *suffered* in his body; from whence it is evident to me, that the *deliverance* spoken of must be a deliverance from the *curse of the law*; and this is no more than what the apostle has elsewhere said; for, says he, Christ hath redeemed us from the *curse of the law*, being made a *curse* for us. Gal. iii. 13. Again, that *believers* are not delivered from the *observance* of it, is evident I think from our Lord's own words, where he says, when addressing the multitude and *his disciples*; the *scribes* and the *pharisees* sit in Moses seat, (that is, they were *teachers of the law of Moses*) *all*, therefore, *whatsoever* they bid you observe, that *observe* and *do*. Now, it cannot be supposed, I think, that our Lord would have thus recommended to his *own disciples* the *observance* of a law, from which they were in *every sense* delivered, and with which they had nothing to do.

If believers are under no obligation to *observe* the law of God, then it follows, that believers cannot sin; for where there is *no law*, there is *no transgression*, Rom. iv. 15. for *sin* is the *transgression of the law*. 1 John iii. 4. Therefore if a believer can be brought to acknowledge that he sins against God, and if the apostle's definition of sin be right, when he says, it is the *transgression of the law*; then the believer must acknowledge, that he is not in *every sense* delivered from the law, but that he is bound to the *observance* of it, according to our Lord's direction in Matthew xxiii. 3. not bound to observe it, to work out a *justifying* righteousness, but from a *principle of love* to Christ, the law-fulfiller: and whenever the believer breaks this law, he sins against God, for sin is the transgression thereof; but it is his mercy, that Christ hath borne his sin in his own body on the tree, and delivered him from the curse of the law, being made a curse for him.

## A CARD.

A CLERGYMAN, who signs from Richmond, has been very un-courteous to us, and we may say imperious. His assertion, that "*God is desirous of saving all mankind, but man will not,*" is impious. This gentleman has much to learn—much to build up, and a great mass of rubbish to remove. His representations of the Almighty are a disparagement to his intelligence—to his power, and to his glory; for the source of all things, is in the *will* of God alone, before their existence was determined. For is it not written, "He spake, and it was done; He commanded, and it stood fast." In the chaos of darkness God said "Let there be light;" immediately, the incongruous elements separate from each other; the fires of heaven are kindled; light shines and expands itself. To the unruly element he says, "Hitherto thou shalt pass and no farther; here shall thy proud waves be stopped." When the tumultuous sea was to be hushed into a calm, the command was—"Peace! be silent, be still." Shall He, who commands universal nature; whose breath inspires every thing living with sentiments and ideas, and which forms an immense chain, from the inanimate dust, to the throne of God itself; we ask, Shall he have less power in the kingdom of grace? If God wills the salvation of all men, all men shall be saved; for who can resist his will. The divine Magna Charta runs thus: "*I WILL, be thou clean.*" It would be preaching like a wise scribe to say, "It is the Father's *good pleasure* to give you the kingdom." It is "his will that not one of his little ones should perish." It is true Satan could say to Christ, "To whomsoever I *will* I give it;" but neither Satan, nor those under his dominion, have neither will nor power, either to accomplish good or evil, except it is given to them. The devil could not enter into a herd of swine; Shimei could not curse David, nor Balaam the Israel of God; a lying spirit could not influence the mouths of the false prophets, contrary to the Divine Will. Blessed be God. It is not of him that willeth, if it were, not one would be saved. If man had his will, it would be God's many, and Lord's many.

June 20, 1831.

EDITORS.

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*To the Editors of the Gospel Magazine.*

MESSRS. EDITORS,

FOR the truth's sake, your Lincolnshire correspondent having been into the county of Kent, promised, on his return from Deal, to forward to your hand, a short account concerning the experience of a departed saint, very eminent for his circumspect morality, founded upon the holy principles of Christianity and personal en-

joyment of godliness, which were remarkably powerful, through divine grace, in his mental and practical deportment, as authentically attested to your's, most respectfully,

A LINCOLNSHIRE MINISTER.

### OBITUARY.

OF MR. ROBERT MARSH.

MR. Robert Marsh, of Eastry, in the county of Kent, departed this life, May 15, 1830, in the eightieth year of his age.

In conversation he gave evidence and information to have known the Lord fifty years; and it may truly be said of him, that he lived by faith on the Son of God. When in conversation on the providence of God, he said—"That he liked to live by the day, to enjoy what the Lord had given, and to take no over anxious care for futurity, being confident that the Lord, according to his promise, would supply his need every day; fully believing that all things work together for good to his chosen."

He being so much in the habit of hearing the moral law preached as a rule of life; his opinion thereof was requested, to which he replied positively,—“That he could not see where it had any thing to do with a child of God, being made perfectly free from it, by him who had fulfilled it on his behalf, in every jot and tittle, by his active and passive obedience in an everlasting righteousness, which was imputed to him, and every child of God, who is complete in him.”

Respecting high doctrine, he observed, “That he could not see that it could be too high, unless above the covenant of God's grace, which is impossible.”

Being asked if he had any fears of death, he answered,—“That he neither feared death, hell, or the devil; knowing them to be vanquished enemies by him who laid down his life for him, and did rise again for his justification.”

When suffering through severe pain, he was asked, If he was comfortable in his mind? he replied,—“Yes!” and assigned the reason for his consolation, by saying,—“The Lord hath not left me, I am well satisfied he never will; (confirming his faith, hope, and strong confidence, in exclaiming :

“ His love, in time past, forbids me to think,  
He'll leave me at last in trouble to sink;  
Each sweet Ebenezer I have in review,  
Confirms his good pleasure to help me quite thro.”

Adding his testimony,—“I know that he will keep his children, and I also know, that I am one of them.”

When called upon again and pertinently asked, If he felt any doubt or fear, respecting his future state, he said “No!” and Why so confident? “Because the love of God is the same everlasting co-

venant love which he hath made with his chosen, and it is well ordered in all things and sure to them that believe. Suppose, (said he) that every sin which I have committed in all my life, were brought before me, while I know the efficacy of Christ's blood, and the freeness of his salvation, they would sink into nothing."

And when he was again interrogated respecting the state of his mind, under increased affliction and pain of body—Are you now comfortable? "Yes, perfectly happy, and declared he was well satisfied that the Lord would not lay anything more upon him than he would enable him to bear; for (said he) what are my sufferings compared with the sufferings of my dear Lord, who laid down his life for me, and is now all in all to me."

When another edifying interview was enjoyed with him, he was asked, If the enemy in any way disturbed his mental peace; he answered "No! none of his insinuations move me; I know him, and have had many a battle with him; he cannot hurt me, Christ is my refuge."

When reduced low in corporal strength, and again asked if he still found Christ present with him? he very calmly replied, "I am just the same, not greatly exalted, but calm and serene. You see, (said he) there is a reality in true religion; there is no deception here—the mask will not do. You have it from the lips of a dying man; there is no deception in Christianity."

Some time after this interview, he was again asked, If he still enjoyed mental happiness? in reply to the interrogation, he exclaimed "Very happy! I think I am dying, but I can trust him in whom I have believed: I dread the grave no more than my bed."

After the lapse of a few hours, it was said to him, Are you still happy? and in reply said "Yes, I never was more happy in my life. The Lord will not cast me off."

Thus died this happy honourable man, possessing full assurance of faith, and firm hope in Christ, as attested by his life, experience and happy exit, as witnessed by his neighbours and most intimate acquaintances.

N. B. I was requested to write the above by a minister, that he might have something to say in his funeral sermon; but this account was considered too presumptive to bring forward, therefore nothing was said about it, and for which I have made myself enemies at Haythorn, where that pretended preacher of the gospel resides, and I am called a very narrow bad spirited man by all the legalists; but this does not move me. Blessed be the Lord I have Christ, and Christ alone, for my salvation. And remain most affectionately in the closest relationship.

*Eastry, April, 1831.*

A. W. S——P.

Transcribed for insertion in the interesting pages of the True Evangelical Gospel Magazine.

On the 24th of January, 1831, Mr. George Head, aged 26 years, departed in the faith of our Lord Jesus Christ. During his little journey in this wilderness, he was much tried in spiritual concerns, particularly with the buffetings of Satan and soul desertion. A few weeks before his death, it pleased God to lift up the light of his countenance upon him, and it is not doubted he is safely landed on the heavenly shore.

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### POETRY.

#### THE LAMB OF GOD; OR, AN ALL-SUFFICIENT CHRIST FOR THOSE WHO FEEL POOR IN SPIRIT.

Behold the Lamb of God.—JOHN I. 29.

THOU saint of the Lord who art call'd from afar,  
 From the regions of sin and distress;  
 Thy Saviour's thy guide, he's thy bright morning star,  
 Unseen he'll thee succour and arm thee for war,  
 With Satan, the world, and the flesh.

The devil perchance is now roaring aloud,  
 And thy Jesus is hid from thy sight;  
 Now thy lusts and thy passions, an impious crowd,  
 Stir'd up by the devil, that spirit so proud,  
 Do put thee in terrible fright.

Such latent propensities, fleshly and vain,  
 Which I need not, I cannot pourtray:  
 Whose rising so furious thou canst not restrain,  
 Whose stench is so nauseous thy soul's put to pain,  
 And "patience of hopes" near decay.

What pride thou beholdest on work in thy frame;  
 How displeas'd love's corrections to bear!  
 Whatever men say corrupt nature's the same,  
 I'll go to it's father, for from him it came;  
 'Tis nature and grace thou dost share.

Poor Christian! how cold proves thy prayer of faith,  
 With what strength does concupiscence rave!  
 How dreary thy spirit, how darksome thy path,—  
 How little thou heedest that scripture which saith,  
 "Sin o'er thee dominion shan't have."

Ah! pride and impatience, and coupled with these  
 Unbelief and the powers of hell:  
 How motley a croud! how they worry and tease!  
 With Jesus withdrawn they can do it with ease,  
 This thou with sore anguish canst tell.

What's all earthly pleasure to us who still groan,  
 In a body of sin and of death;  
 So long as we can't enjoy Christ as our own,  
 We grieve, and lament, and incessantly moan,  
 For the spirit and power of faith.

I know thy condition, I feel for thy case,  
 Such an object so harrassed am I.  
 My poor tempted spirit is oft in thine's place,  
 For I'm too a stranger and pilgrim, through grace,  
 In hope of a mansion on high.

O for that humility, meekness, and love,  
 Which shone forth in our Saviour below !  
 O that by his Spirit he'd send from above,  
 And grant us such covenant blessings to prove,  
 That we his high praises might show !

Yet still, O poor Christian, let hell as it will,  
 Both in fury and malice assault !  
 Thou art a believer, and shalt be so still,  
 When Satan and hell have exhausted their skill  
 To cause thee to finally halt !

Behold then the Lamb ! thou in him art complete,  
 " It is finished ! " expiring he cries ;  
 Adore thou, and worship, and fall at his feet,  
 In him, law and justice, and righteousness meet,  
 Rise then, from despondency, rise !

Behold thou the Lamb ! now ascended on high,  
 He's thy justification become ;  
 Although he's exalted he hears thy sad sigh,  
 And when thou art humbled thy spirit shall fly  
 To Jesus, for ye are but one.

Thou then shall behold him and be satisfy'd,  
 In his loveliest likeness shall shine :  
 A final farewell thou shalt bid to thy pride,  
 With every monster infernal beside,  
 And love shall eternally reign.

Manchester.

T. W.

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## TRIUMPHANT SONG.

GLORY to God ! a saint is gone,  
 To join the host above ;  
 To bow before the brilliant throne  
 Of everlasting love.

Glorv to God, we'll shout again,  
 In hymns of sacred joy ;  
 Our Lord can save from every pain,  
 And death itself destroy.

Glorv to God ! in worlds above,  
 Our brother swells the song ;  
 The highest notes of Jesus love  
 Does now employ his tongue.

Glorv to God ! 'twas all of grace,  
 That he to heaven attain ?  
 No other notes in all our praise  
 But grace, free grace, if named.

Glorv to God ! we soon shall climb  
 The mount of glory too ;  
 And soar above the ills of time  
 In bliss for ever new.

Colchester.

W——N.